A CRITICAL STUDY OF PRAGMATISM IN EDUCATION WITH PARTICULAR REFERENCE TO BASIC EDUCATION

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A THESIS

SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATION

TO THE FACULTY OF EDUCATION, GAUHATI UNIVERSITY,

GAUHATI, 1970

POST-GRADUATE DEPARTMENTS
GAUHATI UNIVERSITY



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This is to certify that this Research work has been carried on under my guidance and that the candidate fulfilled the requirements relating to the nature and prescribed period of research work.

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ACKNOWLEDGEMENT

Gratefully acknowledged all the helps rendered by the American Studies Research Centre, Hydrabad, towards writing this dissertation.

PREFACE

There are a large number of areas for rethinking and reforms at every level in the Indian sub-continent at the present day as elsewhere. Education lies at the root of all problems besides identifying itself with all of them. Thereby, it makes it clear that if our country wants to cope up with other progressive countries of the world in every sphere and to attain effective social control and a higher degree of democracy, education must be given primary attention. Its underlying principles should be tested and effectively moulded to suit the new growing world atmosphere of which our country forms part, on the basis of careful study of the contemporary educational theories and practices.

The present work is such an attempt to study the Pragmatic theory of education developed in America which seems to have close resemblance with the Gandhian Basic educational system of India.

This study confines itself to a comparative analysis of the two systems only and does not recommend either the one or the other for obvious reasons. Each system is suited to the society and culture from which

it has risen and as each can profit from some of the universal values common to both, no specific recommendation is possible or desirable.

I found it very difficult to secure the necessary books on both the systems. While there is scarcity of standard Basic education books in general, there is non-availablity of the source books for the study of Pragmatism in education. Among the available Indian text books in Education, the topic on pragmatism in education is treated briefly on a surface level, which is not at all enough for a deeper study. Only some of the books are available in the U.S.I.S. Libraries situated in the capital cities of the country. A sizeable collection of source books on American topics is available in the American Studies Research Centre situated in Hydrabad. The present work would not have been possible but for the generous help of the American Research Centre.

I have carried out this Research work under the valuable guidance of Professor B.C.Kar, the Head of Department in Education of Gauhati University.

While working on Basic education, I visited Gandhi Meuseum Library at Madurai, Gandhigram and the Rama Krishna Mission Vidyalaya at Periyanaikenpalayam. Besides, I met Basic education personnels like Shri M.Arunachalam, Dr.Kulanthavelu and Dr. Aram. Dr. George Mayer, the Director of American Studies Research Centre gave me practical suggestions while working on the American Pragmatic theory of education. I acknowledge all these helps and encouragements thankfully.

B.A.Robinson.

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CHAPTER I

INTRODUCTION

In 1969, as it was in the beginning of the present century, education remains a problem in India, in spite of great landmarks that it had crossed in various fields after the attainment of independence. Today the literacy level in the country is 24% only as against 6% in 1910.[1] The rest of the 76% of the country's[2] total population is still steeped in ignorance in every nook and cornor of the rural India which is struggling against poverty and so many odds. Even among the 24% educated population of the country, an alienation of home and society together with a skeptical personality is traced by the present day thinkers which would lead the country towards deterioration instead of growth. To any foreigner, the first thought that would come about India is its extreme poverty with its hunger-struck millions together with its beggers and sadhus, temples and philosophies, art and architecture based upon the myths and puranas of Indian lores. India is backward in many respects among the backward countries of the world and her backwardness and poverty are attributed to lack of education among its

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1. Readers Digest Almanac and Year Book 1968, (Readers Digest Association, NY. 1968) p. 142 and Steinberg S.H. ed. Statesman's Year Book 1967-'68, (Mac. Bombay, Lon. 1967) p. 379.
2. Narulla and Naik, History of Edn. in India (Mac. Bom. 1943) p. 419

populations. Does that mean that India had no past educational traditions? If it had, why should its citizens be steeped in mass illitereey and supersitit-ions? It is a pertinent and paradoxical question.

It can be answered by looking at the history of Indian Civilization and particularly its traditions of learning and education. The history of India can be said to have started from the days of Dravidian Civilization and not according to the previous view from those of the Aryan invation and migration. The Harappa Mohanjo Daro Civilization in the Indus Vally[3] has been established beyond doubt in recent times, as the Dravidian civilization which preceds Ariyan civilization and extended over the vast Lamuria Continent which is now submerged in the Indian Ocean.[4] Tholkappiam, ' the greatest, grandest and most ancient Tamil work'[5] dealing with all aspects of Tamil language and literature such as orthography, phonetics, morphology, etymology, syntax, semantics, prosody and rehtoric dates back to seventh, fifth and first millinium before Christ according to various scholers[6] which are the authentic exposition of Tamil culture of those days portaying a society which is

3. Illakuvanar, Tholkapiam, (KuralNeri Pub., Madurai, 1963), p. 2
4. Devaneyapavaanar, Oppeyal Mozinool, (Saktikari. Madras '48) p. 20
5. C. N. Annadurai, 'Introduction' Tholkappiam, op. cit. p.1
6. Illakuvanar, Tholkappiam, op. cit. p.3 and Encyvlopedia Americana (American Corporation, 1962, NY.) Vol. 5. p. 26 and Souvenir of World Tamil Conference, 1968, Madras. p.121.

higher, flexible, moral based and partially naturalistic.[7] Tirukkural is another classic of Tamil by Valluvar, dealing with ethics, politics and love in all their subtlities dates back to first century B.C.[8] Appreciated and translated into many European Languages in the present day, the work is praised by scholars like Rev.G. U. Pope of Great Britain, who translated it into English and Daniel Smith, Donald Knight, and Charles L. Elkins of U.S.A; and many other English, French and German Scholars.[9] One chapter is given to Education in this work emphasising the importance of scientific and cultural education, education in actual life situation, the proper relationship between action education and social aims.[10] Besides this work in still latter times, there were great poets of both the sexes from poor, rich and royal families. Great works of literature like Manimehalai, Silappathikaram, Jeevaha Chintamoni, Valayapathi and Kundalakesi comparable to any modern works of drama and literature came into existence.

In the post Aryan period, we see an entirely different, rigid social set up with its own Civilization and great works of arts like the four Vedas, MahaBharatham, Ramayanam, Manu Smiriti with other great Epics and Puranas.

7. Kalianasundaram, Murugan Allathu Azagu (Sakti. Madras1948) pp.18-40
8. Illakuvanar, Palanthamil (Valluver Pub. Puthukottai) p.42
9. Krause, Studies in Proto Indo-Medeteranian culture vol.1.p185 quoted by Illakkuvanar, Palanthamil (op.cit) p.32
10. Dr.G.U.Pope and others, Thirukural Sivasiddanta Magazine, Madr 19610 p.135

Besides, works like Panini's Grammar, Visakhadatta's - Mudrarakshasam, Kalidasa's Sakuntalam, Kautilya's Arthasastram, Pathanjali's Yoga sutram and Sudraka's Mrichakatikam attained great reputation together with its medival devotional literature and songs. Religions like Bhudduism and Jainism flourished in the country. We hear about the Indian genius for architecture, logic, Mathematics and Astronomy which were studied by the Greeks and Persians in later periods. Still later, subtle philosophies like Dwaita, Advaita and Visitatvaita flourished with many other branches of philosophy like charvakkas which comes very near to the 20th century pragmatic theory. Great kings and emperors like Asoka, Akbar, KrishnaDevaraya, the Cheras, Cholas, Pandyas and Pallavas of the south gave great attention and encouragement to art and architecture, Music and Dancing, Trade and Agriculture together with other aspects of life. Famous Universities like Nalanda, Taxila, Ujjain and Pattaliputra existed attracting thousands of students from many other countries. 11

It would be impossible to compare any of the western countries to the fabulous India of ancient time. They were in a very low level of attainment and civilisation. Only after the 15th century renaissance their progress became marked and rapid. Even in the 18th century

11. ~~Keay~~ Keay F.E., A History of Education in India and Pakistan, Oxford University Press, 1964, London, Bom., Cal., pp. 138 to 150, 42

their percentage of literacy was very low and the Monitorial system of India was applied to England and from there it was taken to America under the name of Lancastrian system to solve their educational problem of the shortage of teachers. Within five centuries the the western countries surpassed India in the race of progress and material welfare and a handful of men who came for trade from the British island so baffled the Indian rulers and within a very short span of time, they conquered the country, established their rule, introduced their civilisation and educational methods.

Whatever India's past glories and the reasons might be, it has come to its present backward position in educational and other spheres. Hence, an enquiry into the causes for the backwardness of education would do well for the benefits of the future education and educationists. Educational ideas and values were not either unknown or new to the Indian people from times immemorial. Different types of educational institutions such as the Gurukuls and the Tolls, Patasalas and Parishads, Maktabs and Madrasas were there in the eve of the seventeenth century. The education was purly religious centered both in the Hindu and Muslim Institutions through the Sanskrit and Arabian or Persian mediums. Sanskrit for the Brhamanas and caste-Hindus and Arabic or Persian for the Muslims.

The chief drawbacks of our past pre-European educational set up can be cited briefly as follows. Firstly the rigid caste system in India which excluded the shudras and untouchables from the portals of educational institutions which resemble more or less the ancient Greek and Roman social structure denying education and citizenship to the slave labourers. The shudras and untouchables form the majority of the Indian population and denying education to them means denying it to the large number of the country's total population.

The condition of women both in the Hindu and the Muslim societies, excluded women from education and thereby half of the total population of the sub-continent was denied education. If we add it to the number of shudras and untouchables, only a very handful of people at the realm of affairs and belonging to higher castes had the privilege of getting education. Poverty of the country together with its wastage in various levels is another well known reason besides other things. These facts go to prove that all the subtle philosophies, arts, architecture, music, drama and dance, mathematics, medicine, astrology and astronomy of India were the outcome of only a fraction of the total population and 99% of the population remained foreign to education as uncultivated 'barren land' in the words of Toyenbee, which affected the progress of the country to a large extent as a whole.

Unorganised and unscientific, without any universal curriculum and modern methods and means in well organised and well constructed building, the type of education given in India was purly religious centred through Sanskrit and Arabic medium with out any utilitarian value, which called the attention of the anglicist party and Lord Macaulay and the leaders of the Indian society like Rajaram Mohan Roy and others. Apart from the three R's, they wanted to introduce subjects like History and Geography, Civics, and Physics, Chemistry and Biology, Algebra and Geometry on the pattern of the European educational system.

The dawn of English education with its scientific and vocational bias and organised pattern, together with the Missionary educational activities and Government aid created new fervour in the country with new values and horizon. It opened the portals of the English High schools irrespective of caste, creed or sex to students in large numbers. This was further given a fillip when the country was consolidated under a strong, disciplined administration and when the Government took the responsiblity of education on the basis of an annual grant from the public exchequer. Further, industrialisation and scientific invention came as a great avalanchee which had been sweeping the whole world with an egalitarian force, offsetting old ideals and creating

new values as great liberating factors for the poor and the oppressed. And modern education in India was given increasing attention both by the English and the National Governments in the past till the present day.

There were certainly evil effects of the foreign government and the foreign educational medium in spite of their positive sides, affected the country's culture, wellbeing and rapid growth against which Gandhi gave his educational reforms in the form of Basic education.

These evil effects of the modern education are not only peculiar to Indian conditions, but common to all countries whose educational heritage can be traced to European educational thoughts or western civilization. The history of mankind for the last sixty years has been a history of deepening horror owing to the last two infernal world wars and this is traced to the tragedy of education in modern times which in turn based on western civilization.[12] Educational thinkers in every country strived to set it right and to make education function with positive aims and social responsiblity. Gandhi in India and Dewey in America were two such dynamic thinkers in their respective countries with their two systems of education viz. Pragmatism in education and Basic education. The present work is an attempt to study these two systems of education for mutual benefit and understanding.

12. Jones, Education and the World Tragedy (Harvard 1946) p.1

It should be noted that some of the problems of education faced by these two thinkers are common and were tackled according to the context of social, cultural and other factors. The American education with its connection with the Europesn system, was in a very backward condition in the beginning of the 16th century and rooted in Religious faith. There too, following the European tradition as well as the ancient and medival Indian tradition, education was a privilleged thing to the upper class and the value of education was not allowed to benefit the common people in the colonial days by the prevalent condition. This is evident from the way in which they considered teachers and those kind of teachers they recruited in. Teachers were sometimes bought along with household articles and only wrong type of persons, social failures and vagabonds were recruited.[13] The schools were deficient with inefficient teachers who could not do simple sums of multiplications. It is recorded that 300 teachers were driven out of their schools by unruly pupils.[14]

It is only at the turn of the 19th century with the transformation of the agricultural society into urban society through the introduction of industries and factory systems that the American comman people began to realize the importance of education and their neglected role in -

13. Curti Merle, The Social Ideas of American Educators, (Little field, Adama&co, NewJercy1963)p.29
14. Ibid. P.107

in the past. Miserable body of workers were 'ruined by the neglect of education, rendered miserable in the extreme, incapable of self-government; and this by the grinding of the rich on the faces of the poor . . .'[15] Leaders of the rising labour movement condemned - capitalists for monopolizing knowledge and regarded ' a natural, equal and practical system of education' as 'the only redeemer of the suffering country from the equal curses of chilling poverty and currupting riches'.[16]

There were two distinct schemes of education in the colonies, one scheme for the gentle and well to-do folks with richer curriculum and qualified teachers and the other for the common people without proper curriculum and proper teachers. The situation for the common people, so far as educational opportunity went was the same, perhaps, worst, even in the eighteen twenties. The poor children, if at all they went to the academies, were subjected to mockery. 'Fun, frolick, and filigree are too much practiced at the acadamies for the benefit of the farmers boy'.[17]

The revolutionary rising middle class of the mid-eighteenth century came with new economical structure and cultural values against the past feudal system which was class based and authoratorian. This was side by side-

15. Seth Luther, 'Education of Workingmen' cited by Curti, op cit. p.89
16. Curti Merle, The Social Ideas of American Educators, op cit. page 15
17. Kittredge G.L., The Old Farmers and His Almanac, (Cam. 1924) pp. 228-229

aggravated by the spread of Rousseau-Pestolezian child centred educational ideals and the conception of education as the chief factor of social control by the educational and political leaders. In the later part of the 19th century we see the dynamic influence of John Dewey and others in the field of education who were representing pragmatism in education on the basis of activity centred education and social aims which were strongly and scientifically rooted in the inherent democratic ideals of human nature and thinking.

The middle class Utilitarianism which was develeping in the earlier part of Dewey's time took another shape in the recent times in the form of anti-intellectualism, prefering the develenment of the common man's education for pragmatic and social ends rather than education of the few intellectuals in the higher level. What is necessary for a society is that the intellectual community should not become hopelessly polarized into two parts, one part of technicians and the other of alienated intellectuals more concerned with maintaining their sense of purity and excellence than with making their ideas effective.[18] Anti-intellectualism is thus based on the democratic institutions and egalitarian sentiments forcing the intellectual and secluded elites to come down from their high

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18. Hofstadter Richard, Anti-Intellectualism(Knopt, NY.)1963, p.420.

pedestal and identify themselves with the common good and work for the comon progress as a democratic society instead of the progress of a particular class of - intellectual refinement.

The anti-intellectualistic trend "prided itself on the realism of recognising and accepting the intellectual limitations of the masses, and yet on the idealism of accepting, encouraging and providing for the least able members of the student body", which was quite in contrary with the traditional practices, where encouragement was given only to the capables and intelligents to the utter neglect of the backward children. It was more and more realised that what was good for the hitherto neglected 60% majority, was good for all the rest of the youths of the country however fitted and intelligent they might be.

[19]

We can see, therefore that the American education was authoritarian, deeply rooted in religious beliefs with the burden of the rigid curriculum. The education was impractical, individualistic and unhealthy because of its tendency to alienate home and society and therefore to breed unhealthy personality among the students. Education was given to the rich and the privileged in one way with one curriculum and the poorer and the comon folk in an another way with meaner curriculum and worthless

19.Hofstadter R., Anti-Intellectualism, (op.cit) p.356

teachers. We cannot say that all these problems are not problems of Indian education also at present. The

The progress of educational thought through the pragmatic instrumental method, successfully solved many of the problems in American education. We can also see that the growth of American education and its emancipation from its continental and religious yoke together with its recent anti-intellectualistic trend on the basis of the wider democratical faith, was achived in a very short span of time. A study of such growth will certainly throw insights to perpetuate the growth of Indian education on saner lines after realising the merits and demerits of both the systems from a higher perspective. According to some authors, after the attainment of independence in 1948, the trend of Indian education is towards adopting American pattern of education more and more which further increases the relevency of a study like the[20] present one. Perhaps, the naturalistic Deweyan theory of education and the idealistic Gandhian theory of Basic education may find a synthetic role for the proper guidance and positive educational enterprize towards a newer and newer social order in the present terror-struck, gropping, existential world.

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20. Naik J.P., Educational planning in India, (Allied publishers, Calcutta 1965) p.7

In India, we are trying to work for a better social order through education and democratical ideals in various ways since 1948. Yet, we are still far away from the goals and the rate of social control and changes has become more slow in India if we compare it with America. Education is not yet fully identified with real, day to-day life and routine actual activities of the educated which tells upon heavily on many constructive factors of our lives-social, economic and otherwise. An understanding of the instrumentalistic philosophy of the American people may form a curative to our excessive idealism at the expense of practicalities in the daily routine life and in the same way, an understanding of Basic education with its idealistic stand may help the American genius to rethink their stand if they find it necessary under the present circumstances in which the American education is accused of trivialities, materialistic, and devoid of moral stress.

The present dissertation is attempted under eight chapters. The first one is the introductory chapter. The second chapter tries to understand Pragmatism as a general philosophy with its origin and development with particular reference to education in the post Darwinian social milieu and in the present context of scientific and technological advancements. The third chapter deals with the development of Pragmatism in Education from the influence of the continental thinkers down to Prof. Dewey's time.

The fourth and the fifth chapters in the same way deal with the philosophy of Basic education and the - assessment of Basic education respectively. The sixth one is a comparative study of the two systems. The seventh chapter attempts whether there is any possiblity of applying the educational theories of pragmatism to Basic education under the heading 'The application of Pragmatism in education to Basic education. The eigth chapter is the last one attempting to generalize what is said in the previous pages and sums up the fruits of the total - endeavour.

CHAPTER II

ORIGIN AND DEVELOPMENT OF PRAGMATISM AS A GENERAL PHILOSOPHY WITH PARTICULAR REFERENCE TO EDUCATION

Origin and source of Pragmatism: The justifications of the various pragmatic or instrumental currents in the 20th century education, are firmly rooted in the general pragmatic philosophy. Hence an understanding of this is essential for fuller appreciation.

Together with the eternal problems like the problems of one and the many, materialism and idealism, rationalism and empiricism with many other isms in the realm of philosophy, the problem of attitude and temperament also plays an important role.[1] In the problem of rationalism and empiricism, for example, the philosophers of the past began to reason out from two opposite premises. The rationalistic philosophers in their effort to see the first principles of everything began to reason out in the form of pure abstraction to the extent of ignoring the manysided material nature while the empiricists, especially majority of the post Darwinian philosophers, began to reason just in the opposite direction from the materialistic point of view ignoring the rationalistic claims. Pragmatism as a philosophy was born out of the clashes between the rationalistic and empiricistic view-points with more stress on the empiricistic claims.

1. William James, Pragmatism, (Longmans, NY. 1948), p.7

In facing this problem, many took the via media policy of accepting partially both the contradictory views and making them into one. But in the present day, majority of the world intelligentsia has an empiricistic proclivity though they cannot completely reject the other. The progress of science from the time of European renaissance has seemed to mean the enlargement of material universe and the dimension of man's importance. It is rightly called the age of anthropocentric and materialistic thought. In such materialistic age as ours, only the tough minded empiricists are asserting themselves while the spiritualistic rationalists are fighting ' a slow retreat '. The modern philosopher is baffled by this two extremes; rationalism and empiricism. William James, after discussing this problem at large says, " the more absolutistic philosophers dwell on so high a level of abstraction that they never even try to come down. The absolute mind which they offer us, the mind that makes our universe by thinking it, might, for aught they show us to the contrary have made any one of a million other universes just as well as this. You can deduce no single actual particular from the notion of it. It is compatible with state of things whatever being true here below. And the theistic God is almost

sterile as a principle. You have to go to the world which he has created to get any inkling of his actual character: he is the kind of God that has once for all made that kind of a world. The God of the theistic writers lives on as purly abstract heights as does the absolute. Absolutism has a certain sweep and dash about it while the usual theism is more insipid, but both equally are remote and vacuous. What you want is a philosophy that not only exercise your powers of intellectual abstractions, but that will make some positive connexion with this actual world of finite lives." [2] Hence, there is a dilemma. One should face either empiricism with its irreligion and crudities or rationalism with its religious nature and refinement away from all definite touch with concrete facts, joys and sorrows. In most of the classroom philosophies according to William James, the contradictions of real life are absent. "Its architecture is classic. Principles of reason trace its outlines, logical necessities and cement its parts. Purity and dignity are what it must express. It is a kind of marble temple shining on a hill." [3] A philosophy that breaths out only refinement cannot satisfy the empiricist temper of mind. It is like a 'monument of artificiality'. Therefore men of science 'turn their back on metaphysics to follow 'the call of the wild.'

2. Ibid, pp. 19, 20.
3. Ibid. pp. 21, 22.

Pragmatism as a philosophy tries to satisfy both kinds of demands. It can remain religious and rationalistic, but at the same time can preserve the richest intimacy with facts. Thus in the 19th century, the self reliant American thinkers challenged the idealistic Europeocentricism and Pragmatic philosophy is one of their major contribution to the world to enable it to rectify many of the abstractions and abscurantism, metaphysical jargons, verbal solutions, dogmas, closed systems, in other words of the 'centransmagnificientjawbangtantiality'.[4]

Pragmatism as a word, is said to have derived from the Greek word 'Πραγμα' which means action and words like 'practice' and 'practical' come from that.[5] For the first time Mr.Charles Peirce introduced this word into philosophy in 1878 in an essay which pleaded[6] that as beliefs are really rules for actions in developing a thought's meaning, we must determine necessarily what action or conduct it will produce and that action is of real importance. It was ignored by the public.

This principle of Pragmatism of Peirce was once again brought to light after 20 years by William James more effectively in an address delivered in 1898, before Prof.Howison's philosophical union at the University

4. Joyce James, Ulysses, (Bodlyhead, London.), 1954, p.35
5. James William, Pragmatism, (Odyssey, NY.)1959, p.64.
6. Ibid.

of California and from hence the word 'Pragmatism' spread far and wide signifying a number of tendencies according to the authors who used the words - like Oswald, the Leipzig chemist, and Prof. W.S.Franklin.[7] There are evidences in the History of philosophy that many philosophers have used the same meaning in fragments from ancient times. For example, Socretes and Aristotle in the ancient time, Locke, Berkely and Hume in the medieval period and still later people like Shadworth Hodgson and others with the influence of Darwin which croped up in diverse and unexpected quarters.[8] This idea is well brought out in the words of Peirce as below: " Any philosophical doctrine that should be completely new could hardly fail to prove completly false; but the rivulets at the head of the river pragmatism are easily traced back to almost any desired antiquity. Socrates bathed in these waters. Aristotle rejoices when he can find them. They run where least one would suspect them beneath the dry rubbish heaps of Spinoza. Those clear definitions that strew the pages of the Essay Concerning Human Understanding, had been washed out in these same springs. It was this medium and not tar water that gave health and strength to Berkely's earlier works, his theory of Vision and what remains of his

7. Peirce Charles, 'How to Make Our Ideas Clear', Popular Science Monthly, Jan.1878, pp.85,86,171.
8. Perry R. Barton, In the Spirit of William James, (Yale Uni.Press, 1938) p.469

principles. From it the general views of Kant derive such clearness as they have. Auguste Comte made still more - much more - use of this element; as much as he and Kant, in their rather opposite ways, were in the habit of mingling these sparkling waters with a certain mental dedative to which many men are addicted and the burly busimen very likely to their benefit, but which plays sad havoc with the philosophical constitutions."[9]

In the middle of the 19th century, the idea of pragmatism got new impetus due to the intense scientific ideas and truths and the consequent Metaphysical Club of Charles Peirce. "The infinite perspective of science was displacing the trancendental brooding of theology".[10] Ideological battles and clashes were rampant in every aspect of the prismatic society; political, economical, social and religious sects. Astronomical and physical inventions such as the discovery of the planet Neptune in 1846, the kinetic theory of gases, the laws of thermodynamics and the laws of probablities based on the earlier Mathematicians like Leibniz, Pascal, Laplace, Demoivre and others, the Evolutionary theory of Charles Darwin through his work 'The Orgin of Species' in 1859 and such other scientific truths were adding to the 19th century 'surging intellectual atmosphere'.

9. Peterfreund P.S., An Introduction to American Philosophy, (Odyssey, NY. 1959) pp. 24, 25

10. Wiener P., Evolution and Founders of Pragmatism, (Harvard Uni. Cambridge, 1949) p.1

Following in the wake of Darwin's Origin of Species, various scholars in different fields began to apply the theory in their own fields in the researches in order to test the concept of Evolution. Evolution as a scientific theory was differentiated from 'Evolutionism' as a generalisation invading every field of knowledge from Biology and Cosmology to Sociology and Philosophy of History. The exponents of Pragmatism challenged the validity of the 'theological fusion of Scientific and ethical consideration' and tried to meet the contingency of nature without asking for any provi-dential intelligence.

Pragmatism in its modern form is said to have been the result of the scientific discourses in a 'Metaphysical Club', founded in the year 1878 by Chauncy Wright and his collegues who were men of original thinking and special training in various fields. C.S.Peirce recollects in his Collected papers as below: " It was in the earliest seventies that a knot of us young men in Old Cambridge, calling ourselves half-ironically, half-defiantly ' The Metaphysical Club' . . . used to meet sometimes in my study, sometimes in that of Willian James . . . Our metaphysical proceedings had all been in winged words until atlength, lest, the club should disolve without leaving any material

sovenir behind, I drew up little paper expressing some of the opinions that I had been urging all along under the name of pragmatism. This paper was received with such unlooked for kindness, that I was encouraged some half-a-dozen years later on the invitation of of the great publisher Mr. W.H. Appleton to insert it; somewhat expanded, in the Popular Science Monthly for November 1877 and January 1878 . . [11]" But according to certain scholars like Prof. Perry,[11] the origin of pragmatism is obscure and the authenticity of Metaphysical club was challenged. Yet, there are clear indication of the ~~various members~~ functioning and discourses of the club in the writings of the various members of the club.

William James credited Charles Peirce to the authorship of the doctrine of Pragmatism or in other words to the doctrine of Practicalism.[12] As already described Peirce read a paper propounding the theory of Pragmatism in the Metaphysical club. In a letter to his student Mrs. Franklin in 1905, Charles Peirce describes it as the Metaphysical club and says, " . . . it must have been 1857 when I first made the acquaintance of Chauncey Wright, a mind about on the level of J.S.Mill. He was a through -

11. Collected Papers of C.S. Peirce, Vol.5., pp.6 - 8, vide Peterfreund, op.cit. p.27

12. Wiener, Evolution and Founders of Pragmatism, op.cit.p.19-23

mathematician of the species that flourished at the time, when dynamics was regarded (in America) as the top of mathematics. He had a most penetrating intellect. There were a lot of superior men in Cambridge at that time. I doubt if they could be matched in any other society as small as that existed at that time anywhere in the world. Wright, whose acquaintance I made at the house of Mrs. Lowell, was at that time a thorough Hamiltonian; but soon after he turned and became a great admirer of Mill. He and I used to have long and very lively and close disputations lasting two or three hours daily for many years. In the sixties I started a little club called the Metaphysical Club. It seldom if ever had more than half a dozen present. Wright was the strongest member and probably I was next. Nicholas St. John Green was a marvelously strong intelligence. Then there were Frank Abbot, Willian James, and others. It was there that the name doctrine of pragmatism saw the light." In another letter to the editor of the Sun,[13] Peirce associated the genius of Pragmatism with a group of thinkers and pointed out that he was to have known "something of the inwardness of the great ideas of the 19th century. By far the most interesting of these was the idea of Pragmatism."[14]

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13. Journal of Philosophy, Vol. XIII:1916. pp. 712-730.
14. Peirce Manuscripts at Widner Library 1. B. 1. Box 1: Pragmatism Made Easy, vide Wiener, op. cit. p. 70

In the same letter he refers to the members of his club as below. "After my return (from Europe) a knot of us, Chauncy wright, Nicholas St.John Green, William James, and others including occasionally Francis Ellingwood Abbot and John Fiske used frequently to meet to discuss fundamental questions. Green was especially impressed with the doctrine of Bain and impressed the the rest of us with them; and finally the writer of this paper brought forward that, we called the principle of Pragmatism."[15] Thus, though William James attributed the usage of the word Pragmatism to himself and Peirce, there were also other strong forces inside and outside of the metaphysical club which helped the birth of 'Pragmatism'.

William James dedicated his Pragmatism to the memory of John Stuart Mill with the following words. " to the memory of John stuart Mill from whom I first learned the Pragmatic openness of mind and whom my fancy like to picture as our leader were he alive to day."[16] This clearly shows that John Stuart Mill was also one of the early exponents of the theory.

We cannot ignore the able mathematician and original thinker Chauncy Wright and who was attributed

15. Ibid

16. James William, Pragmatism Made Easy, op.cit. p.XI.

as the 'Corphaes' of the metaphysical club and the Precursor of Pragmatism[17] though he never wrote any book or used[18] the word Pragmatism and the great scholar who Bain who was styled by Peirce as the 'Grand father of Pragmatism' and the various other sources for the birth and development[19] of Pragmatism. There is an element of truth in the claim that the origin of Pragmatism according to some is obscure. There are traces of Pragmatism in the earlier philosophers down from Socretes, Plato, and Kant. . "The chief historical source of Peirce's definition of Pragmatic belief is Kant's Critique of Pure Reason, a work well known and discussed at great length by Wright and Peirce." Kant himself has used the term Pragmatism in some part[20] of his writings. " The physician must do something in the case of a patient who is in danger, even if he is not sure of the disease. He looks out for symptoms and judges, according to his best knowledge, that it is a case of phthisis. His belief is even in his own judgment only a contingent one; someone else might perhaps judge better. I call such contingent belief which still forms the basis of the actual use of means for the attainment of certain ends, pragmatic belief.

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17. Wiener, Evolution and Founders of Pragmatism, op.cit.p.31
18. Ibid
19. Ibid p.68
20. Ibid p.23

The usual touch stone or test of whether something is just talk or at least subjective conviction, that is, firm belief, is the bet. . . A bet makes one stop short. . . If in our thoughts, we imagine the happiness of our whole life at stake, our triumphant judgment disappears, we tremble lest our belief has gone too far. Thus Pragmatic belief has degrees of strength varying in proportion to the magnitude of the diverse interests involved." [21] Kant's usage of the term Pragmatism is different from that of the American Pragmatism. Whereas according to Kant, the Pragmatic belief are the purly rational, necessary and absolute ideas of transcendental nature over and above the contingent pragmatic belief, the American Pragmatists deny that. The transcendental absolutistic sense or the 'Praktischen Vernuft' with its categorical Imperative of Kant's ethics is rejected by Peirce. "He prefered the Kantian term "Pragmatisch" which stood for the humbler means and ends relations expressed in hypotheticals imperatives." [22] Because all the reasoning was hypothetical and operational for Peirce, whether it was ethical or scientific, he prefered to name his method 'Pragmatism' rather than 'Practicalism'. [23]

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21. Kant, 'Kritic der reinin Vernuft' Samtliche Werke in Sechs Banden, Leipzig, 1922, Dritter Band) pp. 620f. vide Weiner, p. 23
22. Weiner, op. cit. pp. 23, 24.
23. Ibid

For one who had learned the philosophy of Kant along " with nineteen out of every twenty experimentalists who have turned to philosophy had done and who still thought in Kantian terms must readily accept the 'Praktisch' and 'Pragmatisch' which were as far apart as two poles, the former belonging in a region of thought where no mind of the experimentalists type can ever make sure of solid ground under his feet, the later expressing a relation to some definite human purpose. Now quite the most striking feature of the new theory was its recognition of an inseparable connections between rational cognitions and rational purpose; and that consideration it was which determined the preference for the name of Pragmatism."[24]

The General Implication of Pragmatism: Having discussed the origin and sources of Pragmatism, the meaning or the implication of Pragmatism in general must be appraised of. The pragmatic philosophy represents the empiricist attitude in a radical as well as less-objectionable form. A pragmatist should turn his head away from all ' apriori reasons', 'abstractions and insufficiency', 'verbal solutions and fixed principles', 'closed systems, pretended absolutes and a lot of inveterate habits. He must turn his head towards -

24. Kant, 'Critique of Pure Reason' Evolution and Founders of Pragmatism, by Weiner, op. cit. p. 24

realities as they are known as in actual life towards concretness, 'adequacy', 'facts', 'actions', and 'power' which means not a closed uinverse but an open universe, not dogma, artificiality and pretence of final nature in truth, but open air and immense possiblities. Hence Pragmatism is otherwise called as or having close connextion with Instrumentalism, Experimentalism, Practicalism, Radical Empiricism, Nominalism, Utilitarianism, Neo-realism, Tychism and Temporalism and common sensism.

Pragmatism does not stand for any special results. It is a method, an attitude, a temperament, and it is against rigidity of theories and stress for the " Practical Cash Value " in the streams of experience. According to James, we need only consider what conceivable effects of a practical kind the object may involve. The function of philosophy is to find out what difference it makes to you or me if this or that world formula is true. In this way theories become instruments, not answers to enigmas.[25]

Unlike the metaphysical faith which is an unknowable beyond experience, James expounded a ' clear eyed pragmatic faith in the individual as the basis of the hopes of humanity. Hence James's Pragmatism

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25. James William, Pragmatism, op.cit. pp.47 - 53.

did not appeal either to a 'Schopenhauerian annihilation of desire' or a blind Nietzschean 'will to power'. On the other hand he argued for a more liberal and humane conception of the mind's dynamic power to ameliorate man's sorry lot. That neither physical nor biological science sealed man's fate or destined him to passive resignation in a closed universe was one of the chief moral and metaphysical conclusions of James's psychological work."[26]

William James tried to develops the evolutionary ideas in brain and Nervous system, the psychological expression of emotions and other human traits as against the earlier American philosophy which was written by theologians or educators or both in the same person.[27] He talks about Pragmatism in a letter as follows: "A real science of man is now being built upon the theory of evolution and the facts of archeology, the nervous system and the senses. It has already a vast material extent, the papers and magazines are full of essays and articles having more or less to do with it."[28]

James dis not name the Pragmatic doctrines until 1896. He credited Peirce as the 'baptizer' of the Pragmatic doctrines. The members of the Metaphysical

26. Weiner, Evolution and Founders of Pragmatism, op. cit. p.9
27. Brunswick New N. J., American Psychology Before William James, (Longmans, NY. 1939) Preface i & ii.
28. 'Letter of James to President Eliot,' Dec. 2, 1875, Thought and Character of William James, Perry, (Boston, Little Brown, 1935) Pp. 10 - 11.

club severely criticised James's anthropocentric doctrine of the will to believe. Hence there was the manifold application of the method of determining the meanings of ideas by examining their evolutionary effects on thought and behavior. The variety and complexity of nature which was named as "Cosmic Weather" by Wri... and 'Tychism' by Peirce, became the metaphysical basis of the "theory of an open universe and individual moral freedom". The ideas of Temporalism and Spontaneous variation helped him to depend the primary importance of individual experience and personal freedom. James explained the external world of sensations and the inner world of rational, moral, religious and aesthetic sentiments in his metaphysics. His faith in the sufficiency of immediate experience in spite of its transient nature rests upon the ideas of spontaneious variations and creative impulses. According to him "the arrogance of Metaphysical evolutionism is due to its attempt to substitute scientific abstractions for the more deeply felt flux."[29]

William James, thus "sought both a general theory of the method of clarifying all generalizations and a criterian of truth that would do justice to the specific differences that are felt in scientific and

29. Weiner, Evolution and Founders of Pragmatism, op.cit.p.101

ethico-religious experiences." In explaining the meanings, the felt perceptions must make a practical difference.[30] These meanings will become clearer when they are considered as guides to conduct.

Ideas are the first expressions of the active nature. Hence to understand the meaning of an idea, one should act on an idea either 'actually or imaginatively.' Otherwise it is not possible to know the meaning of an idea. The doctrine of the will to believe which is peculiar to James' Pragmatism emerges out from these conception. This doctrine of the will to believe on which Peirce could not agree was James' effort "to humanize science and fortify individual morality against scientific skepticism and neutral - indifference."[31] According to him the meaning of an idea grows out of the particular effects we perceive when we act on it. Truth is what happens to idea when they fit our experience dynamically.

The evolutionary role of social institution was ably expounded by Fiske through his lectures in "The Outlines of Cosmic Philosophy." This concept was supported by the American representatives of Hegelian Idealism also. Though not one of the founders of

30. Ibid.
31. Ibid. p.102

Pragmatism, he shared his views with his pragmatic friends at Cambridge. In a controversial reply to James' essay entitled " Sociology and Hero worship, an Evolutionary reply to Dr. James", Fiske explains further on the impact of evolutionism on the growth of Pragmatism in the social sciences in the later part of the 19th century in America. In his exposition Fiske seeks to establish the general propositions relating to the way in which masses of men act under given conditions. Of course the study of sociology is primarily concerned with instiutions rather than individuals and the sociologists need not undervalue the efficiency of individual initiation in determining the course of history. In the historiography of any particular period, the heart of the problems of free will is not the imputing of necessity to events, but of fixing the responsiblity in moral and legal situations relative to a given Psychological, social and political conditions which is the pragmatic question. According to him, history can scientifically ascertain what those conditions are and thereby forms an indispensable auxiliary to the study of the problems of civilisations. Free will according to him and others like Buckle, Mill and James was

subjected to empirical conditions and not metaphysical conditions. Hence the metaphysical. metaphysicians' concept of free will need not ' deter us from applying scientific methods of interpretations to the phenomeno of human history. He regarded the metaphysical problem of free will pseudo problem generated by " Confused and inaccurate verbiage".[32]

Fiske says, " strip the question of the peculiar metaphysical jargon in which it is usually propounded, restate it in very precise scientific language and it becomes a very easy question to answer. Would that science presented none more difficult. Confirmed inaccurate verbiage is responsible for the chronic disputation upon this subject. Nowhere else is Berkeley's complaint so throughly applicable that in dealing with metaphysics, men first kick up dust and then wonder why they cannot see through it."[33]

In an article in the 'North American Review', Fiske attempted again to apply the principles of evolution to the growth of modern language from the variations of local dialects. He believed in the[34] infinite power of thought and his convictions that

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32. Ibid p.134.
33. Fiske, 'Cosmic Philosophy' II p.174, Evolution and Founders of Pragmatism, op.cit. p.135
34. Fiske, 'Genesis of Language', North American Review, Oct.1869 pp.324ff

the programme of science was not going to eliminate the religious sentiment but would guide it as 'emotional prompting toward completeness of life.'[35] The law of evolution according to Fiske has the same universality[36] as the law of gravitation in relation to our experience. The prophetic dreams of Bacon that philosophy as an organism of which the various sciences are[37] members has been realised and the universe being thus shown inductively to be a cosmos rather than a chaos, the true philosophy is properly said as the cosmic philosophy.

There were many law graduates in the Metaphysical[38] club where 'pragmatism saw the light of the day.' They tried to extend the scientific thinking in the sphere of law. 'The law was regarded by them as the evolving body of custom' in line with the view point of Sir Henry Sumner Maine's historical studies.

The inductive logic of the British Lawyer-philosophers, Sir Francis Bacon, Thomas Hobbes and Jeremy Bentham as well as their Utilitarian ethics were fused with an historical evolutionary approach to the law by the Harvard lawyers. The discussion on the genesis of

35. Fiske J., Unseen World, op.cit. p.52
36. Ibid p.145
37. Fiske, Cosmic Philosophy, op.cit. p.275
38. Weiner, Evolution and Founders of Pragmatism, op.cit. p.141

Pragmatism with its problem of legal philosophy was centering round the writings of Nicholas St. John Green, an " acute and learned lawyer." " He kept a pragmatic balance between the analytical and historical schools of jurisprudence. In thus avoiding the lifeless formalism of the Austrians and the metaphysical tendencies of the post Kantian to force History into apriori schemata, Green paved the way for the Sociological, Empirical and pluralistic method which was soon to be formulated by Peirce, James and others as the consciously philosophic doctrine of pragmatism."[39]

Oliver Wendell Holms, another accurate brain of the Metaphysical Club, abhorred traditional systems of static law and absolutic metaphysics and tried to arrive at satisfactory answers to the perennial questions of philosophy like what is Truth, what is man's place in cosmos, what is the Summum Bonum and how it is related to the evolution of law, and thereby formulated a pragmatic theory of law.[40]

In their deep respect for the inviolable creative character of individual freedom, the American Pragmatists did not subscribe to a single coherent all-inclusive system of reality. Though they were of diverse interests,

39. Ibid. p.156
40. Ibid.

they brought together the impact of evolution on scientific and social thinking. They applied the Darwinian ideas of Chance variations and Natural selection to many of the important questions in logic, physics, psychology, history, jurisprudence and social ethics and emerged with a new important pragmatic reconstruction of traditional philosophy, and thereby brought philosophy down to earth to be an useful instrument in the blazing of the new paths in the pursuit of Truth and Justice. By doing so, they made the American Liberalism came to philosophic maturity and placed it in the forefront of intellectual and social progress. Their intellectual reactions to evolution were marked by a farsighted and experimental attitude which freed thought from the incubus of theological dogma, authoritarianism and apriori rationalism. The features of their method of thinking constitute their legacy to the 20th century philosophy. Mr. Wiener in his book Evolution and Philosophy of Pragmatism enumerates those features of Pragmatic method and the fruits of evolutionary Pragmatism in the following way:[41]

1. American Pragmatism fostered an empirical respect <u>for the complexity of existence requiring a plurality of</u>

41. Ibid. pp. 190,191.

concepts to do justice to the diverse problems of man kind in its evolutionary struggles.

2. It has abandoned the eternal as an absolute frame of reference for thought and emphasized the inelectuable pervasiveness of temporal change in the nature of things.

3. It has regarded the nature of things as known and appraised by men to be relative to the categories and standards of the minds that have evolved modes of knowing and evaluating objects.

4. It has insisted on the contingency and precariousness of the minds interactions with the physical and social environment so that even in the most successful result of hard gained experimental knowledge is fallible.

5. The American Pragmatism upholds the democratic freedom of the individual inquirer and appraiser as an indispensible condition for progress in the future evolution of science and society.

The increased specialization of the various branches of the sciences to-day requires the use of this peacemeal methods of approach which is essentially in accord with Aristotle's advice to adopt method

to subject matter. Scholars in different fields of studies in the modern time are wary of beginning with[42] a single a priori scheme of evolution and pluralistic empiricism in one form or another. Schools of thought like Pragmatists, Critical Realists, Logical Positivists, Existentialists and the British Cambridge school of logical analysts are disposed to abandon the system building and synoptistic truth for the peacemeal study of the basic concepts, proceedures and language of the sciences, enabling them thus to make enormous progress in clarifying the ideas of truth, causality, probablity, meaning, values, and the methods of verification and deduction of sciences and every day reasoning.[43]

The principle of verifiability as the test of the meaning of an idea was advanced by the founders of Pragmatism against the metaphysical assumptions of empirically unverifiable, unrecognizable ' realities ', supernaturally revealed eternal truths and uncritically held common sense intuitions of the Scottish school. They went beyond the ' experimental ' theory of British Sensationalism by advancing an evolutionary conception of objects. Their evolutionary empiricicism was thus able to overcome the static character of experience entirely by the passive ideas, sensations or impressions

Cont. in Page 41

42. Ibid
43. Ibid. p.193.

of Locke, Berkely, or Hume. When James was repeatedly insisting that experience had its external aspects and never that he never deny the realistic impaact of "hard data " external to our feelings.

James, Wright and Peirce advocated a " Critical Common sense Realism " though with different meaning. According to Peirce's Commonsensism, " while it is possible that propositions that really are indubitable for the time being should nevertheless be false, yet in so far as we do not doubt a proposition, we cannot but regard it as perfectly true and perfectly certain; that while holding certain propositions to be each individually perfectly certain we may and ought to think it likely that some one of them if not more is false. This is the doctrine of Critical Commonsensism and the present pertinent of it is that a pragmatist to be consistent is oblidged to embrace it. "[44]

The concept of temporalism poses always the problem of ontological dualism, which made it possible to conceive of the natures or ideas of species as eternal link in the chain of being. By conceiving the forms of thought and the nature of things as themselves products of the flux of evolution. The pragmatists used -

44. Charles Peirce,' Unpublished Manuscripts, Weiner, Evolution and Founders of Pragmatism, op.cit. p.194

temporalism to invade the eternal citidal of one of the oldest metaphysical traditions. The pragmatic temporalism leads to a more empirical view of history and knowledge than that which finds eternal laws of developments in social change and science.

Relativism as a theory is inherent in both behaviourism and pragmatism. A knowledge of it will increase the Pragmatic understanding. According to Mach and Mill, scientific laws are correlations of sensations. According to the Darwinian theory of Natural selection, the essential properties of living things depended on the emergence of traits that increased the power of individuals to cope with a hostile environment. As per the theory of relativity of mind, which is coming out of the relation between physiology and language, imply the methods of Behaviorism. The relativistic theory of mind can be said as the out come of Behaviouristic threory. The meaning of a statement varies with the spatio-temporal, linguistic conditions. In the same way relativity is developed in physics, logic, psychology, and sociology. Thus not only nature, but also the human nature on the face of nature, not only human nature but also the values such as Goodness, Truth and Beauty

are at flux. " They are neither given nor begged; they are consequential; they eventuate; they are made. "[45] Progress is possible because of this relativity of ends.

In the same way a knowledge of the theory of Probablism and Fallibilism which refers to the abandonment of mechanical determinism in physical and social sciences by viewing their laws as probable and contingent, the theory of Determinism which profess that those parts of the universe already laid down absolutely what the other parts shall be and the future has no hidden possiblities and the theory of chance or indeterminism which admits certain ultimate pluralism professes, that the parts have a certain amount of loose play on one another and hence the laying down of any one of them does not necessarily determine what the other shall be,[46] go to make the pragmatic conception more clear to the student of pragmatic philosophy. Having discussed thus the general nature of Pragmatism we must shift our attention to the Pragmatism in Education.

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45. James William, The Philosophy of William James, (ModernLibrary, 1925, NY.) p.46
46. Ibid. p.70.

Pragmatic Educational Ideas according to Peirce: In the effort of applying the theory of evolution Peirce describes the concepts of doubt, habit and belief and explains how they are explaining a biological basis for inquiry. Belief constitutes the end of inquiry. But doubt initiates inquiry. Tenacity and authority represent intellectual slavery without having the capacity to produce opinions. Intutive method also is subjective and arbitrary together with the Cartesian method which well leads to static, abstract definitions. He points out to the method of science as the most successful and objective one having in it self-corrective techniques. It is not only flexible but maintains integrity of belief.

The meaning of an intellectual concept imbibes in the efficacy and the practical consequences of it. This conception, Peirce applies to a few scientific concepts like " hard ", " weight " etc. and demonstrates that the meanings of these concepts lie in their[47] " conceived effects." Take for example, the concept 'hard'. The meaning is best conceived only because of its test of practical efficacy and consequence. There is no difference whatsoever between a hard thing

47. Peterfreund P.S. An Introduction to American Philosophy, op.cit. p.35

and a soft thing so long as they are not brought to the test. So also with the concept 'weight'; to understand that a body is heavy means, its practicablity or consequence viz. in the absence of opposite force it will fall. Metaphysics, according to Peirce should come into the fold of the methods of science if it wants to become a genuine discipline.

Investigating into Tychism, he asserts that 'the basic proof for the existence of chance involves the doctrine of evolution. The evidences of growth and diversity in the universe can not be explained by mechanical principles and by the advocates of determinism. This does not mean that tychism stands against the belief that the universe is uniform and orderly.

Peirce does not agree with the views of William James which is at the same time empirical and flexible. According to him, " The 'true' is only the expedient in the way of our thinking, just as 'the right' is only the expedient in the way of our behaving," [48] and which gives way in his 'The Will to Believe' a pragmatic justification of religion unlike his other

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48. James William, Pragmatism, op. cit. p. 222 .

colleagues in the Pragmatic group. William James' other views of pragmatism apart from the justification of religion according to his Will to Believe have no quarrel with the views of the members of the metaphysical club and he developes Pragmatism into a more systematic philosophy through his lectures and writings. He offers the Pragmatic philosophy as the test stone for all the dualistic philosophical disputes. The test involves in an orientation toward effects and facts rather than an adhearance to self-evident principles.

Pragmatism represents the empiricist attitude in a more radical and less objectionable form. " A pragmatist turn his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers . . . "[49] Metaphysics has usually followed a primitive kind of quest, hankering after unlawful magic and meaningless words with formula of incantation which would bind spirits and genies. Even Solomon is said to know the names of all spirits and having their names held them in control.[50] This view makes the universe an enigma to the natural, ordinary mind with the key in the shape of some illuminating, power-

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49. Peterfreund P.S., An Introduction to American Philosophy, op.cit. p.66
50. James William, Pragmatism, op.cit. p.52

power-bringing word or name. "That word names the universe's principle and to possess it is after a fashion is to possess the universe itself. 'God', 'Matter', 'Reason', 'The Absolute', 'Energy', are so many solving names. You can rest when you have them: you are at the end of your metaphysical quest."[51] But the pragmatic method will not allow to take to any such power giving and quest ending word. Under it, one must bring out of each word its practical cash value, set it to work with in the stream of experience and assess its practical value and meaning. Pragmatism therefore seems less as a solution than as a programme for work and more particularly as an indication of the ways in which existing realities may be challenged. "Theories thus become instruments, not answers to enigmas in which we can rest. We don't lie back upon them, we move forward, and on occation make nature over again by their aid. Pragmatism unstiffens all our theories, limbers them up and sets each one at work. Being nothing essentially new, it harmonizes with many ancient philosophic tendencies. It agrees with nominalism for instance in always appealing to particulars; with utilitarianism in emphasising practical aspects; with positivism in its disdain for

51. Ibid. pp.52,53.

verbal solutions, useless questions and metaphysical abstractions."[52]

Pragmatism is posed both as a theory of meaning as well as theory of method. Militant against rationalism, it has no dogmas of its own except its method, which stresses on the attitude of looking towards last things, fruits, consequences and facts. In addition to being a method, pragmatism is a theory of truth. James rejects the traditional correspondence theory of truth because of its static character and says that truth must be equated with the dynamic verification process. Truth as verification is developed through a discussion[53] of the direct and indirect modes of verifications according to William James.

Consciousness according to him is a non-entity and therefore it can not come under the first principles. He says that "for twenty years past I have mistrusted "consciousness" as an entity; for seven or eitht years past I have suggested its non-existence to my students and tried to give them its pragmatic equivalent in realities of experience. It seems to me that the

52. Ibid pp.53,54.
53. Peterfreund, An Introduction to American Philosophy, op.cit.p73.

hour is ripe for it to be openly and universally discarded. Thus, William James discards 'consciousness' as an entity. There is no aboriginal stuff or quality of being, out of which our thoughts are made. But there is a function in experience which thought perform and for the performance of which this quality of being is invoked. That performance or function of experience is " Knowing ". Consciousness is necessary to explain the fact that things not only are, but get reported or known. Whosoever blots out the notion of consciousness from his list of first principles must still provide in some way for that function's being carried on . . ."[54] Consciousness stands for an external relation and does not denote a special stuff or way of being. The peculiar nature of experiences is better understood by their relations which are themselves experiences to each other.

To analyse experience, according to some there are two elements. The factor of experience and the inner content of it just like the paint and the inner content of it. But according to James, experience has no such inner duplicity and " the separations of it into consciousness and content comes not by way of substraction of

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54. James William, Essay on Radical Empiricism(Longmans, NY. 1912) pp.1-4.

but by way of addition." A given undivided portion of experience in one context play the part of the knower (of consciousness) and in another context play the part of the thing known (of content) just like paint when spread out in the form of a picture in the canvas showing a different spiritual purpose. It serves in one group as 'thought' and in another group as 'thing', 'consciousness', and 'content'.[55] Peirce was ambitious to construct a comprehensive philosophy, but however he was never a systematic writer. Though the broad outlines of a system are discernible in most of his writings, Peirce himself never explicitly formulated his system. His wealth of ideas we get from his collected papers.[56]

He wanted philosophy to be a science on the basis of tangible premises and arguments. He built his epistemology by considering the validity of the propositions in Kant's Critique of Pure Reason and Duns Scotus's Gramatica Speculative.[57]

According to Peirce, 'we live in two worlds, a world of fact and a world of fancy" or External or internal world. In the external world, man is master of his own voluntary muscles and nothing else. Yet he

55. Peterfreund, An Introduction to American Philosophy, op. cit. p. 3
56. Werkmeister, A History of Philosophical Idea in America, (Ronald Press, NY. 1949), p. 175.
57. Ibid. p. 176.

Yet he is sly and shrewd and contrives to make this little, more than he needs. Beyond that, he defends himself from the angles of hard fact by clothing himself with a garment of contentment and habitations. Were it not for this garment, he would . . .find his internal world rudly disturbed and his " fiats set at naught by brutal inroads from without. Such forcifu modification of our ways of thinking, Peirce calls the influence of the world of fact of experience."[58]

Experience is nothing but the resultant ideas that have been forced upon us. Such ideas according to Peirce belong to three categories. " All knowledge comes to us by observation. A part is forced upon us from without and seems to result from nature's mind ."[59] In cognition therefore " there is nothing which is in itself in the sense of not being relative to the mind through things which are relative to the mind doubtless are apart from that relation."[60] The 'real' is according to Peirce that which sooner or later becomes information and reasoning would finally result in and which is independent of the vageries of me and you.'"[61] The very orgin of conception of reality thus shows that this conception essentially involves

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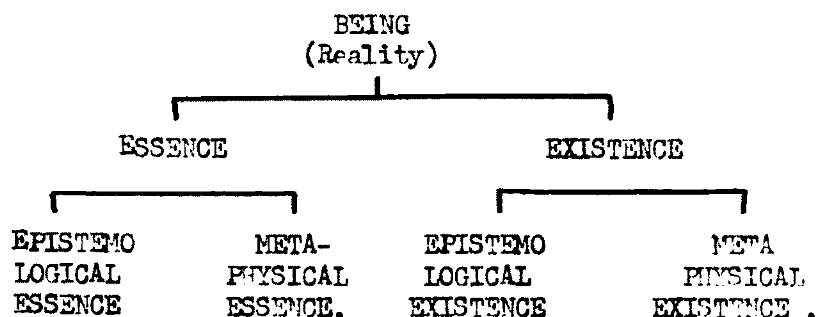
58. Collected Papers of Charles Sanders Peirce, Hartshorne and Weiss ed., Harvard Uni. Press, 1931 - 1935, Vol. I. p. 321
59. Ibid, Vol. II, p. 444
60. Ibid, Vol. V, p. 311
61. Ibid.

the notion of a community without definite limits and capable of a difinite increase of knowledge. The real in otherwords consists of cognitions " which at a time sufficiently future, the community will always continue to re-affirm. The unreal on the otherhand consists of cognition " which under the same conditions will ever be denied." 62

Naming two grades of consistuent being, Essence and Existence, Peirce explains the epistemological and metaphysical force of each of these terms. All that which is " truly experienced " and not hallucinations are existent; whereas " that mode of being which consists in the resultant genuine dyadic relation of a strict individual with all the other such individuals of the same universe is " existence " in the metaphysical sense. On the other hand essence "in its epistemological force is the intelligible character which truly defines what a general or indefinite . . . predicate primarily asserts." 63

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62. Ibid
63. Ibid, Vol. VI, p. 337



All our knowledge rests upon observed facts and only when the cognition has become worked up into a proposition or a judgement of fact, direct control over the process can be exercised. " Observation of facts have to be accepted as they occur", and " observed facts do not in themselves contain any practical knowledge." [64] If the facts are to be useful on future occations, we must add to them that which they do not in themselves contain. Any such addition tending to make the facts applicable in any way to other circumstances that those under which they were observed, Peirce calls it hypothesis. And if the hypothesis is to be of any value, it must be testable by experiment. So every proposition which is not a pure metaphysical jargon must have some learning upon practice.

In the observed facts, we encounter knowledge which <u>is directly forced upon us and which we are compelled</u> -

64. Ibid. Vol. VI, p. 522, 523.

to admit. But knowledge which is forced upon us, is constantly at flux and flow. " It would be gone long before I could tell myself many items; and those items would be quite unlike the precepts themselves. Therefore I am forced to content myself not with the flee~~c~~ting percepts but with the crude, and possibly erroneous thoughts or self-informations of what the precepts were." [65]

In the place of percept which although not a first impression of sense, is a construction with which the will have nothing to do and therefore it may be called 'the evidence of the senses.' The only thing that one can carry away with him is the Perceptual facts, which is explained by Peirce as follows. " The percept, could I make sure, what they were, constitute experience proper, that which I am forced to accept. Yet the perceptual facts are a very imperfect report of the percepts and I cannot go behind that record and as for " going back to the first impression of the sense would be the most chimerical of understandings." [66]

Thus according to Peirce, the data from which inference sets out and upon which reasoning depends are the perceptual facts which are the evidence of the senses. Hence, " our perceptual judgments are the first

65. Ibid. Vol.II, p.141
66. Ibid

premises of all our reasonings. All our other judgements are so many theories whose only justification is that they have been and will borne out by perceptual judgments."[67]

The concept of experience is broader than that of perception. It is because of the compulsion, we have been thinking that constitutes experience; and since compulsion cannot exist with out resistence, which is effort opposing; there must be an element of effort in experience or change with its peculiar character. In a similiar discourse Peirce "resusciates Hegel though in a strange costume."[68]

According to Hegel, the universe is every where premeated with contineous growth. If everything is premeated with contineous growth, then it cannot be otherwise in the realm of cognition. Since ~~there is~~ there is "no absolutely first cognition of any object" and since "cognition arises by a contineous process" an analysis of knowledge must begin 'with a process of cognition.' This process according to Peirce is the process of valid inference. All the mental action should be reduced firstly to the formula of valid - reasonning. "If a man is made to believe in the -[69]

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67. Ibid. Vol. V. p.116
68. Ibid. Vol. I. p.42
69. Ibid. Vol. V. p.267

premises, in the sense that he will also be ready to act from the conclusion and to say that is true. Something therefore takes place within the organism which is equivalent to the syllogistic process." And it is this which constitutes the process of cognitions.[70] The "syllogistic Character" of the cognition has its final shooting up in the "relativity of knowledge." Every fact is a relation says Peirce. The fact that an object is blue consists of the peculiar action of that object on human eyes. But really every fact is not only a relation, but also the thought of the fact. One's thought of the fact implicitly represent it as such.

Peirce's interest in logic also was deeply rooted in his epistemology, with an empirical basis, grounded in the actual process of cognition. The Metaphysical conceptions, according to Peirce can be apprehended only in the light of a minutely accurate and thorough going system of formal logic, which should serve as a stepping stone to an ideal logic devoid of the 'deplorably backward' and 'immature' conditions of the metaphysics. Pragmatism as a method of reflexion having for its purpose[71] to render ideas clear was considered

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70. Ibid Vol. V. p. 268.
71. Werkmeister, A History of Philosophical ideas in America, op. cit. pp. 182,190.

by Peirce as his own 'offspring' and ' a wonderfully efficient instrument of signal service in every branch of science." [72]

Pragmatism performs two functions. Firstly it gives an 'expeditions riddance' of all unclear ideas and secondly it supports and helps to render 'clear ideas' into ' distinct ideas ' by its method of determining the meanings of intellectual concepts. " The reference to objective fact" is here all important because according to Peirce, Pragmatism has "nothing to do with qualities of feeling' which d@signate 'mere subjective feeling only' and depends on the following four principle s viz. [73] (1) What effects that might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of thought." (2) In order to ascertain the meaning of an intellectual conception, one should consider what practical consequences might conceivably result by necessarily from the truth of that conception and the sum of these consequences will constitute the entire meaning of the conception. (3) "The entire intellectual purport of any symbol consists in the total of all general modes of rational conduct

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72. Collected Papers of C.S. Peirce, op.cit. Vol.V. p.14
73. Werkmeister, <u>A History of Philosophical Ideas in America,</u> op.cit. pp.199,200.

which conditionally act upon all the possible different circumstances and desires, and would ensure upon the acceptance of the symbol." (4) "The rational purport of a word or other expression lies exclusively in its conceivable bearing upon the conduct of life; so that since obviously nothing that might not result from experiment can have any direct bearing upon conduct; if one can define accurately all the conceivable experimental phenomena which the affirmation or denial of a concept could imply, one will have there in a complete definition of the concepts and there is absolutely nothing more to it."

These principles were considered as basic principles to pragmatism by Peirce and we can see a gradual shifting of emphasis. Yet, in spite of the care of Peirce informing these principles, they are not "as clear and unambiguous as might be expected."[74] But a clear conception of pragmatism according to Peirce can be obtained only if we consider in some detail the application of the basic principle in concrete situation.

For example Peirce himself is making one of them in concrete situation in the interpretation of the meaning of the "lithium". Lithium we can get only after so

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74. Ibid

much experiments. Peirce says, "if you search among minerals that are virtuous, translucent, grey or white, very hard, brittle, and insoluable for one which imparts a crimson tinge to an unluminous flame, this mineral being triturated with lime or witherite rats-bane,' and then fused, can be partly dissolved in muriatic acid; and if this solution be evaporated and the residue be extracted with sulphuric acid and duly purified, it can be converted by ordinary methods into chloride which being obtained in the solid state, fused and electrolysed with a half-a-dozen powerful cells, will yield a globule of a pinkish silvery metal that will float on a caselene; and the material of that is a specimen of lithium." [75] Peirce contends that the whole process of experimentations "tells you what the word lithium denotes by prescribing what you should do in order to gain a perpectual acquintance with the object of the word." [76]

Pragmatism "will serve to show that almost every proposition of ontological metaphysics is either meaningless gibberish-one word being defined by other words and they by still others without any real conception ever being reached- or else down right absurd so that

75. Collected Papers of Charles P.S. op.cit. Vol. II, p.330
76. Ibid.

all such rubbish being swept away what will remain of philosophy will be a series of problem capable of investigations by the observational methods of the true sciences - the truth about which can be reached without these interminable misunderstanding and disputes which have made the highest of the positive sciences a mere amusement for idle intellects." [77] Yet, its retentions of a purified philosophy, its acceptance of the mainbody of our instinctive believes, and its strenuous insistence upon the truth of scholastic realism are distinguishing pragmatism from all other proper positivism.

"Instead of merely fearing at metaphysics, the pragmatist extracts from it a precious essence which will serve to give life and light to cosmology and physics. At the same time the moral application of the doctrine are positive and potent." [78] Peirce influence upon his contemporaries was almost nill because of the fact that he never took care to impress the public with his thinking and his failure to present his system in a coherent manner. He was not teaching in an University and wrote for specialist alone. Even men like Royce and James misunderstood his positions.

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77. Ibid. Vol.V. p.423
78. Ibid

The Pragmatic Educational Conceptions of William - James: During 1880's, the new science of textual criticism came to America from Germany, resulting in a controversey on " the nature of Biblical Inspiration " th through the agency of a number of magazines and works of fiction. Margaret Delaud, Herold Frederics, Robert G. Ingersoll, William Clarke and George Wl W. Knox and Robert Hume could be cited as notable authors in this effect. As a result new standard and measuring rods appeared to all interpretations of Christianity.

In such an ideological environment William James believed religion " as the feeling, acts, and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the devine ".[79] He established his religious theory with subtle arguments in his Will To Believe. The religious hypothesis about the universe in order to be active faiths of individuals are expressing themselves freely in life. They are in the form of experimental tests by which they are verified and generalized. According to him, both in the scientific and religious fields, the truest hypothesis is that which work best. The religious issues affect the whole life of human beings and they gain

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79. James William, Varieties of Religious Experience, (Modern Library, NY. 1936) pp.31,32.

seme 'vital good' through their believes and loose that by not believing on them.

James was ready therefore to decide positively in favour of religieus belief hoping thereby he will avail of the religion if there be any truth in religion at all. He says, " If religion be true and the evidence for it be still insufficient, I do not wish . . . to forfeit my sole chance in life of getting upon the winning side by remaining sceptical . . . "[80]

Differentiating between rationalism and empiricism, James lays stresses en empiricism. What is needed is a philosophy which will satisfy our intellect and will also have some bearing upon the actual world of human living - a philosophy which will combine the scientific loyalty to facts and willingness to take account of them in day today life. Empiricism is associated with ' inhumanism and irreligion ' while rationalism is out of touch with concrete facts of joys and sorrows. The philosophy we want must according to James, 'in a sense transcend both empiricism and rationalism and must provide a new synthesis. Pragmatism is that new synthesis which can remain religious and yet preserve the 'richest intimacy with the facts'."[81]

80. James William, Will To Believe, (Longmans, NY. 1897) p. 27
81. Werkmeister, A History of Philosophical Ideas in America, op. cit. p. 215

James admitted his indebtedness to Peirce for pragmatic philosophy and says that the pragmatic philosophy was first introduced into philosophy by Charles S. Peirce in 1878. But James' Pragmatism differs widely from Peirce. According to James, Peirce holds that in order to develop a thought's meaning, we need only determine what conduct it is fitted to produce; that conduct is for us its sole significance. Hence, if we are to attain perfect clearness in our thoughts of an object we need only to consider what conceivable effects of a practical kind the object may involve and what sensations we are to expect from it and what reactions it may produce in other objects. Our conception of the effects constitutes for us the whole of our conceptions of the object with its positive significance.

James discovers that "pragmatism thus conceived in the philosophy of Socretes and Aristotle, no less than in the writings of Locke, Berkely and Hume, but not until his own time has it been generalized as a method or "become conscious of a universal mission". He further says that pragmatism was only a method and not a theory of reality."[82] It appears less as a

82. James, Pragmatism, op.cit. pp.50,51.

solution . . . than as a program for more work. It "unstiffens all our theories, limbers them up and sets each one at work ".[83] It means only an attitude or orientation and not any particular results, just as the attitude of looking away from ' first things, principles, categories, supposed necessities and of looking towards last things, fruits, consequences and facts.'[84]

Pragmatism is also a theory of truth. Ideas which are part of our experience become true in so far as they help us to get into satisfactory relation with other parts of our experience. Truth in our ideas means their power to work and satisfy " the individual desire to assimilate the novel in his experience to his belief in stock."[85]

According to James, any new idea, if it is to be significant must both depend on old truth and grasp new fact. Its success depends upon individual appreciation. But the new idea becomes more and more true when it performs its functions of satisfying the double urgency viz. holding to the old and grasping the new.[86] James is willing to accept anything as true provided it stands up under the pragmatic test of 'practical benefit.'

83. Ibid. p.53
84. Ibid. p.216
85. Ibid. p.63
86. Ibid. p.64

As a property of ideas, truth means, their agreement with reality. But what is meant by reality and what is meant by agreement raise problems. These problems will be solved, when it is asked over a supposed true idea, what concrete difference will its being true make in any one's actual life? What experiences will be different or what is the truth's 'cash value' in experimental terms. To these questions the pragmatists get the answer that " true ideas are those that we can assimilate, validate, corroborate and verify; false ideas are those that we cannot.' Validation, corroborations and verifications determine[87] Truth. Verification is the meaning of Truth.

It follows then that truth 'happens to an idea' and is not a stagnant, inherent property in a true idea. Events go to form truth. Its truthfulness is in fact an event and a process viz. the process of its verifying itself. If Truth is verification, then,[88] naturally the question arises as to what is pragmatically 'verification'? According to James, we live in a world of realities which may be either useful or harmful to us. Ideas which tell us in advance what to expect of some specific reality 'counts as the true ideas."

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87. Ibid. p. 201
88. Ibid. ~~p. 63~~

The possession of truth is not an end itself; it is a means. ' A preliminary means towards other vital - satisfactions' and it is because we want these satisfactions that the pursuit of true ideas becomes a 'primary human duty'.[89]

Ideas which have proved their value in experience enter the stock of ideas so that to be re-called in future in times of emergency. In such times of need, we remember and recall them and act upon them saying they are useful because they are true. To James, both these terms, 'useful' aand 'true' means exactly the same-thing viz. that here is an idea that gets fulfilled and can be verified. " True is the name for whatever idea starts the verificati on process, useful is the name for its completed functions in experience."[90]

James admits direct and indirect verifications. Firstly, according to him, 'what is true with respect to our ideas of the objects of sense experience is true and he also maintains the same with the ideas of ideal objects and abstract relation. Truth in science is "simply that which gives us the maximum possible sum of satisfaction, taste included," placing special emphasis upon consistency with previous truth and the novel fact.[91]

89. Ibid. p. 203
90. Ibid. p. 204
91. Ibid. p. 217

In other words, 'the true' is only 'the expedient in the way of our thinking'.[92] Unlike Peirce who regarded pragmatism mainly as a method of clarifying ideas, appealing to the 'confirmatory evidence of percepts', James admits other evidences as well. Thus, " a world with a God in it to say the last word may indeed burn up or breez, but when we think of him as still mindful of the old ideals and sure to bring elsewhere to fruition, so that, where he is, tragedy is only provisional and partial and shipwreck and dissolution not the absolutely final thing. This need of an eternal moral order is one of the deepest need of our breast."[93] Whatever may the differences between James and Peirce, "James' philosophy is by no means an extension or development of Peirce's position. Although certain aspects of it were undoubtedly suggested to James by Peirce, James pluralistic pragmatism must stand or fall on its own premises and the repudiation of James is not in itself also a repudiation of Peirce. The usual arguments against 'pragmatism' should be directed more specially against the doctrine of James; they do net necessarily or in the same sense apply to the philosophy of Peirce."[94]

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92. Ibid. p. 222
93. Ibid. p. 236
94. Ibid. p. 237

The Pragmatic Educational Conceptions of George S. Mead: George S. Mead in the 19th century also emphasised Pragmatism although in his time Pragmatism itself gave to two versions those of James and Dewey. According to the general pragmatic theory "intelligence[95] in its simplest phase and also in a later phase really inside of a process of conduct." The test of intelligence is found[96] in action and the test of the object is found in conduct. Any stimulus received is thus tested in this way by both man and animal alike. If an animal from an enclosure sees a way out to escape, it rushes off in that direction and gets away. That is a fair test for it of a hypothesis. It did not present ideas to itself in terms of significant symbols, but it was a good working hypothesis. It could continue its action of living that way. Hence according to Mead, Pragmatism finds the test of the so called 'true' in the working of the hypothesis. By the 'working of the hypotheses', pragmatism means that a process which has been inhibited by a problem can, as a result of the application of a hypothesis, start working again and going on. The pleasure[97] derived by the individual from the renewed or continued working of the process is only incidental to the test. It is the working itself, not the satisfaction

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95. Werkmeister, A History of Philosophic Idea in America, Op. cit. p. 524
96. Ibid. p. 345
97. Ibid. p. 349

obtained which constitutes the pragmatic test.

Mead sees the sources of Pragmatism in Behaviouristic psychology and scientific technique and even views the history of the scientific method as essentially the history of the development of the point of view of instrumentalism. The crucial point in Meads position is that in the process of determining the structure of experience which will be tested by experiments of the legitimacy of a new hypothesis and in the process of formulating the problem and the hypothesis for its solution, the individual although functioning in full particularity is yet in organic relationship with the society that is responsible for him.[98]

Mead's philosophy of society together with his conceptions on 'self' and 'action' are equally relevent to the present project. According to him society as a whole contributes to a set of social habits which must be acquinted with and understood properly to realize one's own real self in the society. The understanding of the social habits create some modes of action and thereby a common emotion and sympathy. Hence, by taking the attitude of others in the group in their co-operative activity, the individual is able to enter

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98. James William, Varieties of Religious Experience, (Modern - Library edition, 1936, NY.) p. 227

into ~~into~~ their experiences. In this way of participation and consideration of establishing a common form, complex societies are possible. " The individual may take the form which enables him to communicate with others into his own life so that by means of this form, he talks to himself as he talks to otherse. . . and that he may then bring his own solution to public consideration with the advantage of having analysed and discussed it within himself." 99

Thus our own thoughts are moulded by social communication. "Taking the attitude of others, talking to other people, and then replying in their language" constitutes thinking. Hence the importance of co-operative process and stress on community, which form organic relation with language and thinking and action. Mead therefore defines thinking as " a process of conversation with one's self when the individual takes the common attitude of the whole group, when the symbol that he uses is a common symbol, has a meaning common to the entire group, to every one who is in it and every one who might be in it." 100 The development of mind according to him is invariably connected with the development of society and its institutions.

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99. Werkmeister, A History of Philosophical Idea in America, op. cit. p. 528.
100. Ibid. pp. 338 - 381.

Mead's philosophy of the present and his philo-sophy of the act are complementary. In the philosophy of the present, Mead showed that our understanding of the space-time world involves a construction of spatio-temporal pattern which anchores in the immediately experienced and real present. Then it transcends that present in the direction of a reconstructed past and also in the direction of an anticipated future. In the philo-sophy of the act, Mead expands this principle of trans-cendent construction to encompass the whole realm of cognition and in particular, the realm of scientific objects.
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He starts with perception which, as such 'involves all the elements of an act.' It is rather a process of sensing under specific conditions which itself is a form of activity. " In the process of perceiving there is present not only the stimulation but the attitude of looking or feeling or smelling or tasting which as activity involves a picking out of a certain character in the field of stimulations. Perception in other words is a selective activity, a matter of selective attention."
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Perceptual object which is the organization of the immediate environment with reference to the experiencing

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101. Ibid. p.533
102. Ibid. p.534

organism is different from the scientific objects which are freed from the peculiarities which different perceptual situations reveal and are given uniformities which all experiencing subjects must recognize. It is in this way the scientific objects are established as the ultimate reality given in observation. The scientists attempt to bridge the gap between these objects namely, the objects of immediate experience and the objects of scientific objects through the employment of the experimental technique.

Science starts with the private experience of an individual, but it never operates in a mind or an experience that is not social. In other words, cognition starts in the experience of an individual as an observation or information received. But the reliablity of the observation or informations calls for verification. It must atleast be repeatable either in the experience of the individual himself or in that of the other witnessess. What is thus verified become part of the world which surrounds the immediate experience within which the other problems may arise.[103]

Reflective experience or the world and the things within that world exist only in the form of situation.

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103. Ibid. p.557

" These situations are fundamentally characterized by the relation of an organic individual to his environment or world. The world, things, and the individual are what they are because of this relation." 104

Sensations have their own important role in reflective experience. The sensuous characters of things which depend upon the presence of an individual dis - appear when they are stated in terms of electrons or other scientific objects. Science does not assume an actually given universe which is independent of the individuals and their environment, but really science assumes the existence of such a universe, which is not actually given but only the pre-supposition of those that ate given. It also assumes that the characters which appear in the given universe of scientific hypo- theses will appear in every hypotheses with different interpretations. Science does not assume a trancendent- al universe of things in themselves which cannot appear in experience. The assumptions of experimental method is that the test is being made not with things in themselves, but with reference to a world which is called in question only at the point at which the problem has arisen in experience, and that the contem-

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104. Ibid. p.539

contemplated new hypothesis will take place with in that world whenever the test of experiment sustains the hypothesis. Thus, we are testing the hypotheses not only by a world of ultimate reality, but also by a world with in which we are actually living and acting.

John Dewey's Pragmatic Philosophy in Education: The other version of Pragmatism in the 19th century as different from that of William James was that of John Dewey. He, together with his other collegues such as Albion Small, James H. Tufts, George H. Mead, W.S. Thomas and Thorstein Veblen formed the 'Chicago School', where they "formulated a theory of democracy not merely as a form of government, but also as a mode of associated living, based on the ideas that individuality and freedom are themselves social products and that a democratic society is one which subordinates its institutions to the basic aim of permitting its members to grow - intellectually and emotionally by widening their ' areas of shared concern', by promoting means of communication and public expression and by giving all a responsible a-participation in the process of social and physical control."[105] The philosophy was given a more technical

105. Schneider H.W., A History of American Philosophy, (Forum, 1957, NY.) p.568

and systematic elaboration as a theory of government by Arthur F. Bentley and others. " Smith has shown how the pragmatic philosophy can be applied to the theory of equality, the art of compromise, and the ethics of democratic discipline."[106]

Dewey started and ended his philosophical discussions with the everyday common world. He says that " it is supremely important task of philosophy to help find a way into a better order - an order in which there will be social unity of mind as a consequence of achieving civilized integration of intelligent life."[107] This broad goal of philosophy according to Dewey led him to the discussion of the philosophy in relation with things and values. Using the modern science and scientific methods as the standard for knowledge in general and starting point, Dewey's philosophy becomes pre eminently the philosophy of experimentalism. His philosophical position in his own words were 'camelion like' drifting from Hegelian Idealism gradually to other shifts. In 1894, as the Director of the Experimental School at Chicago,[108] he experimented his ideas concerning the nature and function of intelligence in an

106. Ibid.
107. Ratner J., 'Intelligence in The Modern World': John Dewey's Philosophy, (Modern Library, NY. 1939) p.8
108. Rusk R. Robert, The Doctrines of Great Educators, (Macmillan, NY. 1957) p.285

educational experiment.

Stressing upon the hazards involved in all intellectual activities in new situation and current problemsp he says that life is problem solving and preblamatic and therefore an adventure.. It is an experience in coping with the ever coming new situations. Hence, he contends that knowledge is always "constituted by the conditions of its genesis and cannot be understood properly apart from its context." Therefore, knowledge cannot be a metaphysics with a reality independent of anything and prior to cognitive act. [109] "Instrumentalism involves the docrrine that the origin, structure, and purpose of knowing are such as to render nugatory any wholesale inquiries into the nature of Being." [110] His conception of the nature of experience has of-course undergone marked changes. He interpreted experience at first in the traditional sense as a succession of states of consciousness. Existence "means existence for consciousness." [111] Experience always is there and we cannot say how experience came to be in existence. Dewey says, "we shall never account for it by referring it to something else, for 'something' always is only for and in experience." [112] The self undergoes perpectually -

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109. Werkmeister, A History of Philosophic Ideas in America, op. cit. P. 545.
110. 'Some Implications of Anti-Intellectualism' Dewey Journal of philosophy, VII(1910) p.478
111. Dewey, 'The Psychological Standpoint' MIND XI(1886) p.7
112. Ibid. p.9

variety of things and experience and becomes a solid conscious self. There cannot be any tragic in life if we cannot be aware of what is going on in and around us. " Experience is double barelled in that it recognizes in its primary integrity no division between act and material, subject and object, but contains them both in an unanalyzed totality . . . Life denotes a function, a comprehension activity in which organisms and environment are included. Only upon reflective analysis, does it break up into external conditions - air breathed, food taken, ground walked upon- and internal structures - lungs respiring, stomach digesting, legs walking." 113

While talking about the objects of science and experience, Dewey traces the importance of objects, events, and labour. The world is a scene of risk and uncertainity and dangers. We long for perfection, peace and security. But we forget that what gives meaning to the notion of perfection is the events that create longing, and that, apart from them a 'perfect' world would mean ' just an unchanging brute, existential thing." 114 Security can be attained only by a material change in the actual conditions under which life exists; but if

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113. DEWEY, Experience and Nature, (1925) 2nd edition, pp. 8-9 as Quoted by Werkmeister, op. cit. p. 547
114. Ibid. p. 63

imagined objects are satisfying and give us a feeling of security, our search for real security may falter and the logic of drama, of suspense, thrill and success, dominates the logic of objective events. Out of this attitude[115] the arts were developed unlike the classical philosophy born in wonder, leisure and contemplation.

It follows then that only labour induces us to consider things in their connections as means and signs. Out of our understandings of a thing as a tool emerges our belief in causality. " The first thinker who proclaimed that every event is the effect of something and cause of something else, that every particular existence is both conditioned and condition, merely put into words the proceedure of the workman, converting a mode of practice into formula."[116] Out of the crafts and technologies of healing, navigation, war and the working of wood, metal, leather, flax, and wool were thus born the physical sciences; and out of the arts of political management the mutual sciences. " The distinctively intellectual attitude which marks scientific inquiry was generated in efforts at controlling persons and things so that consequences, issues, outcomes would be more stable and assured."[117]

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115. Ibid. p.63
116. Ibid. p.84
117. Ibid. pp.128,133.

It is due to this origin of sciences that the objects of science are an order of relations which serve as tools to effect immediate havings. The physical sciences only reveals the relations upon which the immediate occurances and final qualities depends. And they do not set up another rival realm of antithetical existence as well. They only enable us to link the immediate things with another comprehensive sche scheme of constant relationships.[118]

According to Dewey, the objects of natural science are equally not metaphysical rivals of historical events. They are means and instruments of directing the historical events. Only individual things exist; but individually qualified things have some qualities which are pervasive, and common and stable. They are out of time in the sense that a particular temporal quality is irrelevent to them. These non-temporal mathematical or logical[119] qualities are capable of abstraction, and of conversion into relation, into temporal, numerical and spatial orders. As such they are dialectical, non-existential. But also as such they are tools, instrumentalities applicable to historic events to help regulate their course. Instrumentalism is therefore a theory " not[120]

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118. Ibid. pp.138-140.
119. Werkmeister, A History of Philosophic Ideas in America, op.cit. p.550
120. Dewey, Experience and Nature, op.cit. pp.148,149.

about personal disposition and satisfaction in knowing but about the proper objects of science, what is proper is being defined in terms of physics."[121]

Dewey felt that the "absolute has existence only so far as it has manifested itself in his conscious experience."[122]

Philosophy so far knows no such consciousness which is out of relation to time. But after 18 years Dewey says "if one is already committed to a belief that reality is nealtly and finally tied up in a packet without loose ends, unfinished issues, or new departures, one would object to knowledge making a difference, just as one would object to any other impertinent intruder. But if one believes that the world itself is in transformation, why should the notion that knowledge is the most important mode of its modification and the only organ of its guidance be apriori abnoxious."[123] However, Dewey accepts that all existences and reality itself are in transition.

This general conception of reality as temporal and as in a state of flux is in harmony with Dewey's contention that inquiry and knowledge must both be

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121. Ibid. p.151.
122. Dewey, 'Psychology as philosophic Method,' Mind, (1886)p.167
123. Dewey, 'Does Reality Possess Practical Character', Essays in honour of William James, p.55 - 56. vide Werkmeister, p.55.

considered as embeded in ever new situations and that knowledge brings about a change in any given situation; for it is Dewey's contention that "reflection in its distinctions and processes can be understood only when placed in its intermediate pivotal position - as a process of control, through reorganization of material alogical in character."[124]

By the influence of Darwinism, Dewey placed special emphasis on the process and character of reality and upon 'practical problems.' "The significance of the evolutionary method in biological and sociological history is, that every distinct organs, structure, or formation, every grouping of cells or elements, is to be treated as an instrument of adjustment of adaptation to a particular environing situation. Its meaning, its character, its force is known when, only when, it is considered as an arrangment for meeting the conditions involved in some specific situation."[125] Reflection itself originates only when in the course of experience, some specific problems arises that makes our accustomed conduct difficult to proceed. In such situations, opposed responses are provoked and reflection appears as the dominant traint of a difficult situation among the factors of the prior non - intellectual experience.

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124. Dewey, 'The Influence of Darwin on Philosophy amd other Essays in Contemporary Thought,' p.19, vide Werkmeister, op.cit. p.552

125. Dewey, Essays in Experimental Logic, (Chicago Uni. Press, 1916) p.93.

Thinking and reflective knowledge are never having their own purpose or own justification for their existence. But they pass naturally into a more direct and vital type of experience of various kinds such as technological, appreciative or social. Dewey's epistemology " treats the knowledge standpoint, in all its pattern, structures, and purposes, as evolving out of and operating in the interest of the guidance and enrichment of these primary biological and social functions." [126] Dewey contends that the " meaning of an idea is the changes it, as our attitude, effects in objects." [127] And ideas are statements of what is or has been, but of acts to be performed.

Although Dewey distinguishes between 'Judgements of facts' and 'Judgements of Practice," he assimilate the former to the latter and thus places special emphasis upon the practical character of ideas. According to Dewey 'Judgements of practice' are of the form " M. N. should do thus and so; it is better, wiser . . . etc;, to act thus and so." [128] Explaining six types of such Judgement, Dewey asks the question " how far is it possible and legitimate to extend or generalize the result reached to apply to all propositions of facts." [129]

126.Dewey, 'Some Implications of Anti-Intellectualims,' Journal of Philosophy, VII,1910, p.478.
127.Dewey, Essays in Experimental Logic, op.cit. p.315.
128.Ibid. p.335. 129.Ibid. p.347.

He concludes after due analysis, that the existence of ideas is bound up with the practical needs of life because unless " an original practical uneasiness" creates a "practical aim of inquiry", there is no need for an idea to arise and that only in problamatic situation, consciousness can be found and " that ideas are problamatic objects" which in their problamatic character may be used " to direct observations and experiments which finally releive the doubtful features of the situation." He also sees that " every perception and every idea is a sense of the bearings, use, and cause of a thing" as in the case of a chair and the wagon.[130]

This practicality of Dewey becomes more significant with the position of " operationism". Dewey states that " all conceptions, all intellectual discriptions must be formulated in terms of operations, actual or imaginative possible." Thought and conceptions of ideas therefore[131] are designations of operations as in the case of 'sweet'. The nature of ideas in terms of operations together with the test of the validity of the ideas by the consequences of these operations establishes connectivity within concrete experience. When objects are defined in terms of their consequences with respect

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130. Werkmeister, A History of Philosophic Ideas in America cited, 554
131. Dewey, The Quest for Certainity, (Capricorn1929, NY) p.118

to one another, instead of being defined in terms of their consequences in social interactions and discussions, scientific meanings are super added to aesthetic and affectional meanings.

Many pragmatists interpreted the term 'practical' as refering to the biological and social consequences of ideas and objects or to the necessities of life. But for Dewey, 'practical' means the consequences as such without specific restrictions of the character which they may possess. In otherwords, it means nothing but a reference to the future. Dewey puts it " The preoccupation of experience with things which are coming . . . is obivious to any one whose interest in experience is empirical. Since we live forward, since we live in a world where changes are going on whose issue means our real weal or woe; since every act of ours modifies these changes and hence is fraught with promise or charged with hostile energies - what should experience be but a future implicated in th a present. 132 The 'future' implies not only objective events but the intelligence which undergoes experience also. " A being which can use given and finished facts as signs of things to come; which can take given things

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132. Dewey, 'The Need for a Recovery of Philosophy', Creative Intelligence, Essays in the Pragmatic Attitude, (Holt, NY. 1917) p.12

as evidences of absent things, can, in that degree, forecast the future; it can form reasonable expectations. It is capable of achieving ideas; it is possessed of intelligence. For use of the given or finished to anticipate the consequences of processes going on is precisely what is meant by 'ideas', by 'intelligence'." Besides this, the 'future' permeates Dewey's conception of the cognitive or 'problamatic' situation. "Given (certain ideas) which locate the nature of the problem, there is evoked a thought of an operation which if put into execution may eventuate in a situation in which the trouble or doubt which evoked inquiry will be resolved."[133] Dewey's reference to the future is instrumental to determine the meaning. He further clarifies the issue by asking the question himself "how can the present belief jump out of its present skin, dive into the past and land upon just the one event, which, by definition constitutes its truth? How do we manage to know when one thought lands straight on the devoted head of some thing past and gone, while another thought comes down on the wrong thing in the past?"[134] To clear this Dewey says, that mere verification of the consequences of the belief is not enough. "There must be a conceptual location of the event refered to in a -

133. Dewey, The Quest For Certainity, op. cit. p.118.
134. Dewey, The Influence of Darwin on Philosophy and Other Essays in Contemporary Thought, (Holt, NY.)1910, p.160.

temporal schema within which the present reflective act is 'later' than the designated event. Only if such a schema can be constructed can the experiencing subject refer meaningfully to events which are no longer actual. The criterion of potential or actual consequences by itself, is therefore inadequate."[135]

The active useful role of intelligence according to Dewey is an outgrowth of biological considerations. He says, " the progress of biology has accustomed our minds to the notion that intelligence is not an outside power presiding supremely, ~~but at~~ or statically over the desires and efforts of man, but is a method of adjustment of capacities and conditions within specific situations."[136] This role of intelligence is completely ignored by idealistic logic. It is an operative factor within nature. Hence Dewey concerned himself deeply with practical judgement.

It is due to the efficacy of intelligence within the process of nature, the act of knowing involves a transformation of experience necessarily. " What is known is seen to be a production which the act of observation plays a necessary role. Knowing is seen to be a

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135. Werkmeister, History of Philosophic Ideas in America, op. cit. p. 556

136. Dewey, The Influence of Darwin on Philosophy and other Essays in Contemporary Thought, op. cit. p. 68.

participant in what is finally known." A pragmatic intelligence is a creative one rather than a mechanical one which is the most promising of all novelties involving both imaginative forecast of the future and imaginative recovery of the bygone.[137] Here, the function of mind is the project to free experience from routine and from caprice. Not the use of thought to accomplish purposes already given either in the mechanism of the body or in that of the existent state of society, but the use of intelligence to liberate and liberalize action is the pragmatic lesson.[138]

Amidst the functions of intelligence, Dewey pays importance to the imaginative forcast of the future rather than the imaginative recovery of the past. What is more important in the process of knowing is " the property of awareness or perception. Because of this property, the initial stages is capable of being judged in the light of its probable course and consequence. There is anticipation. Each successive event being a stage in a serial process is both expectant and commemorative."[139]

For Dewey there is no mind body dualism and there is a fundamental confirmity. " There is no separate 'mind'

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137. Dewey, The Quest For Certainity, op.cit. p.204.
139. Dewey, Experience and Nature, op.cit. p.101.
138. Dewey, Creative Intelligence, op.cit. pp.14,64,66,

gifted in and of itself with a faculty of thought." [140] The real existence according to him is "the history in its entireity, the history as just what it is" - in which "natural" and "mental" events constitute as one contineous process. The realm of ideals grows out of the day to day experience with a capacity for further development. . An "ideal world" cut off from the 'natural world' is impotent for direction and control and change of the natural world." [141]

The development and growth of life as a contineous process of natural and human events are due to the primary 'categories' of life viz. success and failure. [142] Not only he rejects the psychophysical dualism but also the dualism between scientific and ethical thinking. For him both fuse, and he felt the necessity of the construction of a logic towards this and which would treat without any breach of continuity towards these two words is the need of the day and which would solve the problem as well. [143]

He further holds that "man's thinking arises only when values are at stake, that our constant and inalienable concern is with good and bad, prosperity and

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140. Dewey, The Quest For Certainity, op.cit. p.227.
141. Dewey, Essaysin Experimental Logic, op.cit. p.72.
142. Dewey, Creative Intelligence, op.cit. p.13
143. Dewey, 'From Absolutism to Experimentalism', Contemporary American Philosophy, II, p.23 vide Werkmeister, op.cit. p.559.

and failure, and hence with choice."[144] Moreover, we are constructed to think in terms of value, of bearing upon welfare. The chief concern of philosophy therefore, is or ought to be with values. "The intellectual registr-ations which constitute a philosophy are generative just because they are selective and eleminative exaggerations. While purporting to say that such and such is, and always has been the purport of the record of nature, in effect they proclaim that such and such should be the significant value to which mankind should loyally attach itself. The task of future philosophy is to clarify men's ideas as to the social and moral strifes of their own day. Its aim is to become, so far as humanly possible, an organ for dealing with these ~~confli-~~ conflicts."[145]

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144. Dewey, Experience and Nature, op. cit. p. 32
145. Dewey, Reconstruction in Philosophy (1920) vide Werkmeister, A History of Philosophic Ideas in America, op. cit. p. 550

CHAPTER III

PRAGMATISM IN EDUCATION AS IT DEVELOPED IN AMERICA

Pragmatism in education is supposed as the signal contribution of American educationists in the 20th century. An understanding of the past educational development in America will help the study of the development of Pragmatism in education. We can see a continuous change in American education perpetuated by internal growth and external pressure together with a practical tendency all along.

The early educational set up in America was poor in many respects. It catered to the rich and privileged. It had a curriculum centering round religious conceptions based on the belief of the original and innate sinful nature of man due to the fall of Adam. 'In Adams fall, We sinned all," so went on the ryhmes in the Primer of those days.[1] The society followed the puritanic faith with Salvation as its aim and wanted education to achieve the same through rigorous discipline. It frowned upon play instinct thinking it to be the result of Satan's doing. The methodology was mainly rote recitation and memorization with the notable three R's namely Religion, Reading and Writing.[2]

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1. Bayles and Hood, Growth of American Educational Thought and Practice, (Harper, 1966, NY.), p.7
2. Ibid.

The doctrine of Universal priesthood proclaimed by Martin Luther paved the way for Universal Literacy so that each man would be His own priest and know the word of God. This was greatly accelerated by the translation of Bible in many European Languages. The compulsory education law of 1642 and the Old Deluder Satan law of 1642 requiring every township with fifty houses to have a teacher are immortal educational laws 'second to none in the annals of American education'.[3] Schools were conducted by various agencies at the elementary level such as the Dame schools,[4] the New England Town schools, The parochial schools, Private Writing schools, S.P.G. schools, Apprenticeship school and a few philanthrophic denominational and Sunday schools.[5]

The secondary schools in the colonies were generally the replica of the Latin Grammar schools of England and mainly college preparatory with stress on Greek and Latin studies. They were taught by a graduate with theological background and high social prestige. From this kind of state of affairs in education prior to 1750,[6] elementary education underwent a metamorphosis during the nationalization

3. Kauffman F. Joseph, Education (Potomac 1966, Wasington Dc) p. 21
4. Frederick Eby, Development of Modern Education (Princton1952)p237
5. Schools conducted by housewives in their leisure time at their own house.
6. Bayles and Hood, op.cit. p.4

period which is said to be between 1750 and 1825.[7] It came at the end of the period with a new form without religion in it. A thorough secularization took place and "religion dropped out as one of the three R's, readin', 'ritin' moved unto first and second, 'rithmetic' came into third place."[8] In 1819, it was seen "more than 500 of 2800 children of elementary grade age did not attend schools of any character."[9]

In the early national period the educationists wanted to solve this problem of more children of the elementary grade. Their effort brought about a remarkable change in elementary education. It took the form of Monitorial idea or Lancastrian system under which a single school would be able to teach 500 and more students with the help of senior pupils helping the teacher in controlling the class and teaching it. This would be more economical than appointing a new teacher. Though the popularity of this method declined after two decades, it created a public taste for free schools.[11]

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7. Ibid p.65
8. Ibid p.65
9. Monroe Paul, A Brief Course in the History of Education, (Mac. NY.)1914, p. 209.
10. A practice widespread in earlier indegenous schools in south India in which the senior pupils of the school would assist the teacher in controlling the class and school methods. It was called Monitorial system or Madras system by Rev.Dr.Andrew Bell who rote an essay on it. The system was widely adopted in England to solve the scarcity problem of teachers there and later in America for the same purpose under the name Lancastrian System. Refer Nurulla & Naik, History of Education in India, (Mac.Cal,) 1943, pp.5,6.
11. Bayles and Hood, op.cit. p.65

Thus in the early Nationalisation period we cannot locate a specific change in the elementary level though the change was clear cut at the end of the national period viz. the change towards secular education. In the secondary level also we can discern changes of attitude in the Latin Grammar schools. The rising generation could not be convinced of the usefulness of the Latin-Greek Curriculum. Unlike the earlier days, the colleges were attended by students who did not plan to enter ministerial services and hence the knowledge of Latin and Greek was not only unnecessary, but also a waste of time to them. "There were more pupils entering Latin Grammar schools in one year than there were students in colleges. Hence, a curriculum that was solely preparation for college was a highly non-useful one for all but very few." [12]

Rousseau in the 18th century brought about a profound change in the educational systems with his famous educational treatise called Emile and his Naturalistic Unfoldment theory in education. To him "everything is good as it comes from the hands of the creator of nature; everything deteriorates in the hands of man." [13] Education of the earliest years, according to him, should be merely negative consisting not in teaching virtues but in preserving the heart from vice and error. But with all the greatness -

12. Bayles and Hood, op.cit. p.69.
13. Rousseau, Emile, (Everymans, NY.)1911, p.1.
14. Ibid. p.57.

of his educational theory Rousseau was merely a voice; he never did anything concrete for education. But the Swiss Johann Henrich Pestolozzi of the later 18th[15] century gave concretness to Rousseau's educational theory and influenced not only the whole of Europe but also the land of the new world and still beyond. His educational thoughts were inspired by Rousseau's writing and his own educational experiment of the Orphan school at Stanz where kindness and love reigned, intellectual powers of children were fostered and beggers grew into men. Considerations and understanding of children's wants, desires[16] and ' the art of sense Impression are Pestolozz's two major ideas in educational theory which he explained in his ABC of Anchung and other educational masterpieces like How - Gertude Teaches Her Children.[17]

In U.S.A., in the year 1825 what is called the commencement of the later nationalization period, a' Great Educational Awakening' took place and brought about changes and developments in all levels especially in the elementary level, its curricula, administration and teacher training along pestolozzian methods which entered the shores of United States through the - 'Neef-Maclure' and 'Mann-Barnard' channels together with other initiations. The Oswego Movement, another development

15. R.H. Quick 'Introduction' Pestolozzi; His life and Work (Appleton, 1895, NYC) p.XV.
16. Bayles and Hood, Op.cit., p.107
17. Roger De Guimps, His Aims and Work (Syracuse, Bardeen, 1889) p.147

of Pestolozzian method initiated by Edward A.Shelden, in Oswego was much developed later by Charles and Elizabeth Mayo. They tried to help the children through well prepared teachers to develop ideas from observations of objects and events of educational importance and get experience. This " Develepmental Teaching represented the process of induction or the truth getting process of Newtonian Science which was the true spirit of Pestolozzi ".[18] By inagurating this Oswego system Shelden set up an instrumental progress in object teaching for the world he teachers. Later in 1861, the City Board created a Normal School under Miss.Margaret E.M.Jones and Hermann Krusi Jr. from England sucessively. Thus Pestolozzi provided a 'leaven that leavened the whole lump of the American educational thought and practice during the 19th century'.[19]

Prior to Monitorial schools, elementary school practice had been essentially that of one-room rural schools with individualized instruction. The teacher was mainly " a hearer of lessons" and allowed each child to go as fast as he could with its own speed. But with the oncoming of more and more free public schools came the principle of gradation and separation of children into groups. The monitorial schools also instituted group process according to age. Yet, with new Pestolozzian trends

18. Bayles and Hood, op.cit. p.141
19. Ibid p.142.

wrought by Mann-Barnard channel things began to change towards better, and a graded school of one grade, leading to the other. Mention must be made here of one Philbrick who also organized graded school in 1848 with a typical architectural class rooms containing 55 pupils each with an assembly room. This method was copied by many. There was the possiblity that the German Vokschule (people's school) which Mann observed, served as the pattern of the eight year elementary school. However the American schools developed a graded school with the principles of continuity during the great awakening period which tried to include High School and College as well. Because of this nature of continuity it was known as the 'Ladder Type System' and became an accepted and established p practice that completion of elementary school constituted a ticket of admission to High school and completion of high school constituted a ticket to college and technical-courses .[20]

By the time of the Civil War, "the United States had developed the structure for a full "ladder type" system of schools from grades one through sixteen, now known as as the 8-4-4 plan; eight year of elementary, four of secondary and four of college . Neither race nor colour, nor creed was to stand in the way of any one. Educational opportunity was to be open to all, to go as far as -

20. Ibid. pp.130,133.

interests and capacity led and this opened a royal road which was at that time 'an aspiration, plan, commitment.'

Inspite of the fact that as early as 1852 Massachussetts passed the compulsory attendance law together with increased labour legislation to eliminate the 'obstacles of free education, there was another limiting factor viz. the economic one. But steps were taken to solve this problem in the 20th century such as the automatic transportation to schools, text-book loan system, school libraries, school lunches and other food services sometimes at very low cost and sometimes free to all along with Health Services.

The playway method or the Kindergarten Method of Friedrich Froebel to whom Pestalozzi was the watchword of life became very popular. His play schools, signifying the gradual 'unfoldment' and thereby the 'Educational permissivism'[21] were the two major contributions of Froebel. Play, which was considered to be the prompting of Satan in earlier days became natural and good constituting the heart of curriculum for children according to the Pestolozzian Method.

Froebel's Kindergarten method was introduced in United States for the first time by the German imigrants during the 1850s and 1860s. The first English speaking Kindergarten was started by Elizabeth P. Peabody and multiplied later on between 1880 and 1900 in many cities. Kindergarten schools

21. Froebel, Autobiography of Fredrick Froebel, translated by Emilie Michachi and H.K. Moore, (SYracuse, Bardeen, 1889) p.19.

were incorporated in many cities. Colonel Francis Wayland Parker appreciated this method to a great extent and in his capacity as the Superintendent of Quincy school, - Massachusetts and the supervisor in the Boston schools, and Principal of Cook country Normal School did a lot for the introduction of kindergarten school by his writings and activities. Admiring the Froebellian Method, he wrote, "Froebel said that the principles he discovered and advocated, when thoroughly applied would revolutionize the world and he was right. In Kindergarten is the seed corn and germination of the New Education and the new life . . . One and all the true principles of education are applied in the - Kindergarten; these principles should be applied through all education".[22] Francis Parker was right in pointing out the revolutionary character of the Froebellian method with its freedom, love, play and constructive activities. It had a curriculum which paved the way for all modes of self-expression, growth and positive character on the line of the 'Guarding and protecting Principle' of the Kindergarten method. Froebellianism was one of the significant Movements in the development of American Educational thought and practice with its chief mark of ascribing importance of the self-expression of the child.

Thorndike, an ardent student of psychology and animal intelligence, later a member on the staff of the Department

22. Francis Parker, 'Talks on Pedagogy' A Text Book in the History of modern Elementary Education, (Boston: Ginn, 1913) p. 417

of Education in the Western Reserve University, contributed much to education which emerged as a science, based upon psychological laws at the turn of 20th century.

Psychology in the pre-Herbartian days was based upon introspection and speculation without any emphasis on experimentation. But with the progress of physics, chemistry and physiology as sciences, psychology also convinced the learned of the experimental efficacies and adopted the experimental methods to observe the behavior of man and animal.

Moreover the Lockean idea of sense impressions attached greater importance to environment and the later Herbartian psychology also adopted the same point of view inspite of its differences from Locke's. To both of them ideas are derived from sensations and lead to actions, habits and character. " The old scheme, ideas------>actions->----> habits ----------> character" became translated into stimuli -------> response ---------> habits ------> character".[23] With this change in psychology, educational psychology entered a new dimension.

Thorndike 'the most famous of United States psychologists' propounded his stimulus-response psychology or Connectionism which dominated educational psychology till 1930. The S----R

23. Bayles and Hood, op.cit. p.184

The S-------R formula(Stimulus Response), the findings of the Nervous system, the neurones, the synapses, the path impression of sensory and motar neurones, the synaptic resistence and original tendencies all are new flashouts to understand behavior, which is the central theme in education. On the basis of these synaptic connections and other lights, Thorndike formulated his theory of learning by way of the laws of exercise, readiness and effect, taking man as a passive, reactive creature whose behaviour is determined by the Stimulus-Response connections.

Man is a passive (re-active) creature whose behavior is determined by the stimulus response connections obtainable in his nervous system. Moreover, not only is environment the prime mover (action) but certain elements of a given environmental situations are more active prepotent than others. The upshot of all of this is that human beings are seen as acting not without purpose or without ends in view. Man simply reacts".[24]

As a result educationists began to look for explanation for man's problem-solving behaviour. Thorndike takes it as nothing but a 'random trial and error'. He explains this with his famous example of a kitten in a closed box with a button device for opening the door of the box. Trial and error implies repeated attempts to

24. Ibid. p.193

achieve an end which makes the stimulus-response - connectionism as a goal insight theory. Hence learning was considered by Thorndike as connecting responses to stimuli and hence "teaching is the arrangement of situation which will lead to desirable bonds and make them satisfying".[25]

The art of Teaching according to him may be - explained as the art of giving and witholding stimuli in not to produce or prevent certain responses. The aim of the teacher is to produce desirable changes and prevent undesirable changes by producing and preventing certain responses. On the basis of these, Thorndike developed the tradition of education as formation from without. Then, a teacher can control the child's action by controlling the ideas of the child. Hence he holds that teaching may be improved effeciently and effectively by the use of the knowledge of human nature already known and by discovering the right activities, abilities, and personal qualities which ought to go for making up the lives of human beings. In his book ' The Teachers Word Book', Thorndike proposed a curriculum with the following 10 categories.

1. Language activities and social Inter-communications
2. Health activities
3. Citizenship activities
4. General Social activities (meeting and mingling with others)
5. Sparetime activities

25. Thornkike, Educational Psychology: Briefer course (Columbia Uni. Te Teachers College, 1916) p.129

6. Keeping one's self mentally fit
7. Religious activities
8. Parental activities, upbringing of children and of a proper home life,
9. Unspecialized or non-vocational practical activities
10. The labours of one's calling."[26]

Thus according to the Thorndikians, the task of education is to determine what specific activities or functions a person will perform in life, designate the abilities to perform these activities as specific objectives of education and teach children and youth these abilities. Hence the movement can be called "specific objectivism" and therefore simply preservation of statusquo.[27] We face a great problem when we try to impart education on the basis of specific abilities along with individualized education. This problem was successfully solved by Washburn by dividing the faculty into instructional level groups so that they may "successfully complete as much of the year's work as comes with in their ability. Children above normal intelligence should not be held back but encouraged to do as much more than a years's work as they can. Children who were not diligent would be penalized by slower progress, but their interest and consequent effort, should be stimulated by the teachers."[28]

26. Bobbit, How to make a curriculum(Houghton, Miffin)nd. pp. 8-9.
27. Ibid.
28. Washburn and Wennetka, The History and Significance of Educational Experiment(Princeton Hall, Cliff.)1963, pp. 22, 23.

Washburn's device called "the Winnetka Plan" thus solved the two problems viz. of analysing course content into specific objectives and of devising a plan of instruction so that each child at his own speed would be allowed to master the objectives and thereby providing for ' individual differences in learning side by side with teaching for specific objectives.

The Herbartian Scientific Method: Just before the beginning of the 20th century, Herbartianism began to influence the educational practices in America as an other European pedagogical movement by the establishment of the " National Herbart Society " by the trio Charles de Garmo, Charles A. Mcmurray and Frank M. Macmurray who were the ardent apostles of Herbartianism.

Herbart J.F., a German professor of philosophy, as an earlier critical student of Pestolozzi saw flaws in - Pestolozzianism and offered corrections, on the basis of his psychological principles and pedagogic writings. He accepted Pestolozzi's major contribution to education which " consists in having laid hold more boldly and zealously than any former method of the duty of building up the child's mind, of constructing in it a definite experience in the light of clear sense-perception; not acting as if the child had already an experience, but

taking care that he gets one; by not chatting with him as though in him, as in the adult, there already were a need for communicating and elaborating his acquisitions; but, in the very first place, giving him that which later on can be, and is to be, discussed."[29] According to Herbart's psychology "the soul is no tabula rasa in the sense that impression foreign to itself may be made upon it; moreover, in the sense indicated by Leibniz, it is not a substance which is includes in itself original activity. It has originally neither concepts, nor feelings, nor desires. It knows nothing of itself, and nothing of other things, also in it lie no forms of perception and thought, no laws of willing and action, and not even a remote predisposition to any of these".[30]

At this point he was faced with a problem. If mind does not have power to act upon its ideas, how are we to explain the facts of mental life, memory, thinking and interest and conclude that ideas are active and their activity accounts for the mental life. Mental activity is not independent from ideas but inherent in them. Adams puts it that "it is obivious that, on this view the soul sinks into comparative insignificance compared with the ideas. The ideas really make up the mind. The soul is regarded as little else than the -

29. Herbart, Growth of American Thought place Bayles op.cit.p.61
30. Herbart, A Textbook in Psychology, (Appleton century NY) p.120

battleground of contending ideas."[31]

Herbart proceeds to his principles of learning from those psychological assumptions. He assumes two regions of the soul as conscious and the unconscious with a joining space called the thresh-hold of consciousness. The outside ideas are always competing to get into the threshhold of consciousness because, at any given time, it will contain only four or five ideas. The more active ideas are able to enter into the threshheld of consciousness and remain longer while others will be receding into the background. "The power of an idea to enter into the consciousness and to remain there is what Herbart meant by interest."[32] In the activity of ideas feeling originates. Hence the acceptance of Herbart of the principle of the Frequency of repetition as the key to habit formation.

Herbart in agreement with Locke, holds that all knowledge originates in sense-perceptions which are stimulated by the environmental forces which in turn 'cause reactions in the soul' and these reactions produce ideas. Herbart then develops his theory of learning by his various classification of ideas as 'simple ideas', 'identical ideas', 'contrary or contradictory ideas' and so on together with his theory of

31. John Adams, The Herbartian Psychology applied to Education, (Heath, Boston,)1897, pp.49,50.

32. Bayles and Hood, op.cit. p.147.

apperception. An idea has meaning only as it can be related to older ideas. Herbart called this process of interpreting new ideas in the light of old ones " apperception". " Apperception or assimilation takes place through the reproductions of previously acquired ideas and their union with the element or (idea)".[33]

From " apperception " Herbart proceeds to " apperception mass " which comes out of learning and apperception. These masses henceforth will determine future learning, because only by being apperceived by these masses, a new idea can be apprehended. Lange put it well when he said, ". . . see and hear not only with the eye and ear, but quite as much with the help of our present knowledge with the apperceiving content of the mind."[34]

Herbart says that children are already have a set of ideas before coming to school and the teacher should try to organize and develop these ideas more fully by observing what ideas they already have in their quality and quantity and pattern so that they may be developed. For so developing Herbart offered his famous five step-plan of teaching viz. " 1. clearness or presentation of new ideas, 2. association or relating of new ideas to the old, compatible ideas, 3. association or

33. J.F.Herbart's, Outlines of Educational Doctrine, translated by Lawrence(Mac. 1901,NY)pp. 63,64.

34. De Garmo,ed. Karl Lange's Apperception, (Heath,Boston,1902)p. 21

3. system of arrangement of associated ideas in logical order and 4. method or application of the new ideas to some problem or new situation. Tuiskm Ziller, the Leipzig professor and follower of Herbart divided the fi first step viz. "clearness" into two steps--preparation and presentation ". Wilhelm Rein later described the same thing in the following modified steps viz. 1. preparation, 2. presentation, 3. association, 4. generalization and 5. application. Thus the Herbartian build up the ideas of going from the known to the unknown, 'lesson plans', or 'planned curricula', 'the principles of correlation and the principles of manysidedness of interest, which would be instrument 'to reach the ultimate purpose of instruction viz.virtue. Herbart based virtue on the basis of manysidedness.[35] But virtue is an attribute of - personality; therefore it is clear that the unity of self consciousness may not be impaired.

The business of instruction is to form the person of many sidedness and accordingly to avoid a distracting personality. Herbart stresses that experience and social intercourse are the fountain of ideas leading to two main branches of learning namely Historical and Scientific. History and language-study form one group and natural science and mathematics form the other group. These two

35. Bayles and Hood, op.cit. pp.150,151

represent two groups of interests directed towards people and things. " Under those directed towards things, Herbart included the following as broad classes: 1. emperical, 2. speculative and 3. aesthetic . those directed toward people are 1. sympathetic, 2. social and 3. religious. Education is to develop interest in all these areas."[36]

On the basis of these ideas, the Herbartians have developed the principles of curricula for the children, mainly turning to history and literature as 'sources for core ideas'. " Every pupil should pass successively through each of the chief epochs of the general ~~mental~~ mental development of the human race suitable to his stage of development. The materialsn of instructions therefore, should be drawn from the thought material of that stage of historical development in culture, which runs parallel with the present mental stage of the pupil".[37]

The following sketch of a course of study of elementary school, developed by Miss. Rice in 1903 explains how the culture epocks were used as the basis of curriculum construction.

"Grade 1. Making and furnishing play houses; comparison with the life of primitive man.

36. Ibid
37. Tuisken Ziller, A History of Education in Modern Times, (Mac. 1914, NY) pp. 213, 214.

Grade 2. Weaving and cooking; comparisons with primitive life in the hunter and shepherd stages.

Grade 3. Cooking, gardening, pottery making; primitive farming and the beginnings of trade and city life.

Grade 4. Wood and metal work; local history and famous explorers.

Grade 5. Weaving and sewing; colonial life, and the colonial history; our struggle for independence and similar struggles in Greece, Switzerland, and Holland, physical culture, games, architecture and sculpture of Greece.

Grade 6. Printing and bookbinding; period of discovery and exploration connected with navigation, study of medieval conditions.

Grade 7. Wood and metal work; home economics, including civic regulations in regard to housing and sanitation; Roman or English history, with emphasis upon the evolution of government structure of local government. "[38]

Herbartians achieved thus the "systematization of education" through their five formal steps and made it scientific.

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38. Bayles and Hood, op.cit. pp.156,157.

The Pragmatic Trends: During the later part of the 19th century and in the beginning of the 20th century, we can see besides public school system, educational experiments on the lines of the Pestelozzian-Thorndikian-Herbartian methods towards newer directions. Education was accepted as the instrument to lift all classes of people towards a fuller, richer, and more democratic set up. The curriculum was taken to be the means by which the child would be brought into orderly relationship with his civilisation. Scientific inventions and industrialization began to have more impact on the social set up,[39] changing the older social set up, introducing new ways of behavior and customs and mobility and creating more originality in the thinking of the citizens. As a result, we can see various kinds of experiments in education by enlightened citizens containing the elements of the new progressive education. To review some such experiments, we can concentrate our attention on the following institutions or Methods viz. The Dellaves Methods or The Quincy System, The Dewey's Experimental School, The Menemonie Schools, The Fairhope Educational Experiments, The Gary School, the activities of the Progressive Education Association together with the Winnetka and Lincoln Educational Experiments.

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39. National Education Association, Address and Proceeding, 1880, p.174 vide Cremin A.L., op.cit. p.18

The Dellaves Methods was initiated by Victor Della Vos, Director of the Moscow Imperial Technical School. He introduced 'Instruction Shops' as his 'radical Pedagogical innovation'. Thus he associated directly education with national progress and industrial prosperity in the Russian schools as an essential adjunct of technical education. According to him " the mastery of any art . . . drawing, music, and painting is readily attained only when the first attempts are subjected to a law of gradation, the pupil following a definite methods are surmounting little by little and by certain degrees the difficulties encountered." He worked out the same method for teaching the mechanical arts also.[40] These Dellaves Methods were introduced in Massachussetts Institute of Technology after seeing an exhibition, with particular emphasis on observation, description and understanding. These changes so wrought was named as ' Quincy System '[41] which attracted the attention of the whole pedagogic world and then the United States Government itself' by the excellence of the quality of its students under the guidance of Francis Parker as its Superintendent.[42]

Parker shaped his pedagogical techniques into final form with two chief aims viz. to move the child -

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40. Cremin A.L., The Transformation of the school, (Knoft, NY.)'62, p11
41. Runkle to Charles H. Ham, May 22, 1884, quoted in Ham. Manuel Training, NY.1886, pp.331, 332.
42. Cremin A.L., The Transformation of the School, op.cit.p.3

to the centre of the educative process and to interrelated the several subjects of the curriculum in such a way as to enhance their meaning for the children. He also opined that school must be organised as "a model home, a complete community and embryonic democracy."[43] Assembly Hall occupied a significant place under Parker's method where children met, shared and expressed themselves. It was the family altar of the school to which each brought his or her offerings namely the fruits of his observation, studies, music and skills.[44]

From the morning assembly, pupils passed to the classrooms where informal techniques prevailed in reading and writing, children's own created stories in the form of 'Reading Leaflets' which quickly replaced primary text books, spelling, reading; penmanship and grammar were all thus combined as elements of communication to be studied within the context of actual conversations and writing. Drilling was recognized as a necessity but always in the context of more immediate student interests.[45] He made 'art' as the central enterprise of the practices of school, claiming that modelling, painting, and drawing were modes of expressions as the "three great steps in the evolution of man".

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43. Parker F., Talks on Pedagogics, (op.cit.) pp.450
44. Martha Fleming, "Purposes and values of the morning Exercise", Parker School Year Book, Vol. II, 1913, p.11.
45. Cremin A.L., The Transformation of the School, op.cit., p.132

Science teaching was started in the form of nature study and field trips, where they made observations and drawings, descriptions and correlations. Thus a kind of elementary laboratory work in physics and biology was started together with Mathematics and occupations of the manual training. In the Manual Training rooms, the youngsters actually made their equipments which would help them in their studies in various lines such as, subjects, drama and book bindings. In the same way Geography also was taught by first hand knowledge in the field trips. The school thus attracted innumerable visitors and Parker's words instilled a Messianic ardor in the teachers who heard them. In 1893, Parker published his <u>Talks in Teaching</u> and in 1894, <u>Talks on Pedagogics</u> which were perhapes " the first American treatise on pedagogy to gain international repute."[46]

In 1896, John Dewey established his Laboratory school to test his educational theories and their sociological implication. The school became so famous that " nothing to match it in exvitement, quality and contribution" could be found.[47] In Dewey's words, the purpose of the Laboratory School was " to discover in administrations, selections of subject matter, methods of learning, teaching, and discipline how a school could become a

46. Ibid p.134
47. Ibid p.136

co-operative community while developing individuals, their own ~~own~~ capacities and satisfying their own needs." [48] "The principles that life itself , especially those occupations and associations that serve man's social needs should furnish the 'ground experience' of education that learning can be a by-product of social activity; and the main test of learning is the ability of individuals to meet new social situations with habits of considered actions and school, committed to co-operative effort on the one hand and scientific method on the other, can be a beneficial influence on the course of social progress". [49]

The work of the youngest children in the Dewey's Laboratory School was an extention of the home activities consisting of conversations, constructive works, ~~etc~~ stories, songs and games. These activities proceeded from the familiar to the unfamiliar, gradually building up enlarged meaningful conceptions. For example, " The child's many kinds of food, articles of clothing, and large and complicated house, required many questions. Many of the answers to the latter seemed to open paths into one main avenue which led back to the ~~f~~ farm. They made a trip to a farm and saw the orchards, the harvesting of the fruit and the fields with their stocks of corn. ~~This visit was the beginning~~

48. Katharine Camp, Mayhew and Anna Camp Edwards, The Dewey Schools, (Appleton, NY. 1936,)pp. xv - xvi.

49. Cremin L. A. The Transformation of the School, op. cit. p. 136

~~with their stocks of corn.~~ This visit was the beginning of many activities varied, of course, with teacher, children and circumstances. Part of the group played grocery store and sold fruit and sugar for the jelly-making of the others. Some were clerks, some delivery boys, others mothers and some made the grocery wagons. The clerks were given measuring cups with which to measure the sugar and cranberries and paper to wrap the packages to take home. This led under guidance into a discussion of the larger store house. It was considered as a roomy place where a great deal of fruit could be kept. From time to time it supplied the grocery store which held only enough for a few days. A wholesale house was constructed out of a big box. Elevators would be necessary, a child volunteered, for store houses have so many floors; and these were made from long narrow corset boxes, a familiar wrapping in every household of that day. Here,[50] "a teacher cannot know which opportunities to use, which impulses to encourage, or which social attitude to cultivate without a clear sense of what is to come later. With respect to character this implies a conception of the kind of individual who is to usher from the school; and with respect to intellect, this implies a thorough acquintance with organized knowledge as represented in the disciplines. To recognise opportunities for early -

50. Mayhew Edwards, The Dewey Schools, op.cit.pp.64,65.

mathematical learning one must know mathematics; to recognise opportunities for elementary scientific learning one must know physics, chemistry, biology and geology; and so on down the list of the field of knowledge. The demand on the teacher is twofold; thorough knowledge of the disciplines and an awarness of the common experiences of the childhood that can be utilized to lead children toward the understandings represented by this knowledge."
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The principles governing the work of the Dewey's Laboratory school is described in the following lines: " The six year olds or the "sixes" as they were called- moved on to " occupations serving the household ". After constructing a model farm in their classroom, they actually planted and raised some winter wheat in the yard, following its progress from seed to bread, which, of course, they backed themselves. The " sevens " - concentrated on 'progress through inventions and discovery', working with a science teacher in the historical development of fundamental occupations in the pre-literate period. "The eights", building on the theme of 'progress through exploration and discovery' moved from the trading activities of the phoenicians to the larger topic of world exploration and commerce. The " nines " emphasized American history, concentrating on the settlement and early

51. Cremin A. Lawrence, The Transformation of the schools, op.cit.p. 136.

growth of Chicago. The 'tens' took 'Colonial History and the Revolution' as their theme, while the 'elevens' emphasized the 'European background of the colonists.'

Along with these 'theme' activities, specific work in language, mathematics, the fine and industrial arts, science, music, history and geography progressed in well-planned fashion and always with the social motive in mind. History became a vivid picture of why and how men have come to their successes and failures; foreign languages were introduced easily and appropriately along with the study of European cultures; while literature was used as a record of the hopes and aspirations of men living under specific social circumstances. . . . the twelve and thirteen year olds were encouraged to devote themselves to specialized projects in one or another of the academic disciplines instead of giving the burden of their time to some co-operative year-long problem. By the conclusions of the thirteenth year the children had amassed a wide range of knowledge; they had developed a multitude of skills and sensitivities, manuel and social as well as intellectual. They had learned to work both co-operatively and independently and could express themselves clearly and concisely. They had lea on countless occasions put new found knowledge to the test and they had made a clear beginning in all the -

major field of knowledge. In short, they were ready for secondary education . . . "[52]

Dewey expressed his findings on the elementary-school curriculum for the new Manuel Training Magazine. According to him, three fundamental types of subject matter had emerged viz., active pursuits of occupations, such as carpentry, sewing or cooking, studies dealing with the background of social life such as history and geography, and studies that provide command of the form and methods of intellectual communications and inquiry, such as reading, grammar, and arithemetic. Dewey on the line of these three groups concluded in the following words: "We see a movement away from direct personal and social interest to its indirect and remote forms. The first group presents to the child, the same sort of activities that occupy him directly in his daily life, and represnt to him modes of social occupations with which he is thoroughly familiar in his every day surroundings. The second group is still social, but given the background rather than the direct reality of associate life. The third is social, but rather in its ultimate motives and effects-in maintaining the intellectual continuity of civilization - than in itself or in any of its more immediate suggestions and associations."[53]

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52. Ibid pp.139-140

53. Dewey; The Place of Mannuel Training in Elementary Course Stud, Manuel Training Magazine II, 1901, pp.193,194.

Dewey was convinced that his own innovations were far from final and anticipated a continuing quest for further improvement as the central task of the science of education. Dewey himself has accepted the overweighing nature of the laboratary school to get data and said " it was necessary to give too much liberty of action rather than to impose too much restriction". [54] There was ample evidence that most of the children in the laboratory school learned well and Dewey viewed the main line of scientific curriculum as explained in these discourses and he generalised these findings in his The Child and The Curriculum and later incorporated in the Democracy and Education.

In 1889, due to the effort of James Huff Stout of Menomonie in Dunn country, Wisconsisn saw the commencement of the much reputed Menomonie School and after forty years, it became " a Mecca of admiring educators from all over the nations." Adele Marie Shaw, an educational critic of the day, in her article on Education for "The World's Work", explained the nature and condition of Menomonie school in eloquent terms. According to her own words, " it contained within a few acres the most varied and most complete object lesson in public education that exists anywhere to day." [55]

54. Mayhew and Edwards, The Dewey School, op. cit, pp. 467, 468.
55. Adele Marrie Shaw, The Ideal Schools of Menomonie; The World Work, mag. 1904-1963, p. 4540

These were the days of manual training ideas in the school. " The emphasis of the manual training building gradually radiated out to the whole system. The kindergartners stiched, the primary youngsters painted, sketched, wore baskets and darned socks. The sixth graders began a systematic programmes in the use of tools that followed the Dellaves. And caping the whole system was a special class for the preparations of manual training teachers." [56]

Stout's philanthrophy soon extended beyond Menomonie to the Dunn county rural schools, and Menomonie's schools soon became social centres, where anyone could bathe for a fifteen cents, and business men's groups can meet regularly for exercise and swimming as well as local ladies for sewing and cooking. Hundreds of admirares were attracted by the students annual exhibitions. " The City comercial club made the school its head quarters and visitors to the city banqueted there, served by the students in the cooking classes. A carpenter who wanted to build a house came to the school and received instruction . . . The people of Menomonie felt the schools were theirs." [57] The increasing visiting dignitaries of Menomonic schools were impressed ' not only by a narrow vocationalism, but rather by the " artistic and intellectual " atmosphere that seemed to

56. Cremin A.L., The Transformation of the Schools, op.cit.p.144
57. Ibid. p.146.

pervade the system.[58]

The Fairhope Educational Experiments, ' a pedagogical utopia' innovated by Marietta Pierce Johnson is another progressive educational experiment worthy of mentioning as a 'living embodiment of Rousseauan pedagogical principle' and as the most child centered of the early experimental school. Mrs. Johnson worked out a curriculum with the aim to "minister to the health of the body, develop the finest mental grasp and preserve the sincerity and unselfconsciousness of the emotional life."[59] Her school was an 'organic school' where spontaneity, initiative, interest and sincerity were to guide the pupils life. "The school itself was organized into six divisions: a Kindergarten for children under six, a first life class for children six and seven, a second life class for children eight and nine, a third life class for children ten and eleven, a junior high school for children 12 and 13 and a high school for children fourteen to eighteen. Mrs. Johnson conceived of the program as an articulated whole, borrowing Dewey's ideas that more formal studies should grow out of activities and occupations intrinsically interesting to young children. In the Kindergarten, there were daily singing and dancing, stories selected for narrative interest and substantive

58. Ibid

59. Marretta Johnson, 'What is Organic Education, in the Golden Anniversary Publication of the school of Organic Education', vide Lawrence A. Cremin, op. cit. p.150

content, trips over the sorrounding countryside with subsequent conversations about the flora and fauna, creative landwork, and spontaneous imaginative dramatization. These activities continued through the three life classes with gradual additions of more systematic work in reading, writing, arithmetic art and crafts and music". This[60] programme, according to Dewey "has demonstrated that it is possible for children to lead the same natural lives in school that they lead in good homes outside of school hours to progress, bodily, mentally and morally in school without factitious pressure, rewards, examinati-ions, grades or promotions . . . ".[61]

The Gary schools became very popular after 1907 by the innovations of William Wirt, a student of Dewey who became the superintendent of Gary schools, and can be considered as a leading examples of progressive education. " Those who follow Professor Dewey's philosophy find in the Gary schools the most complete and admirable appli-cation yet attempted, a synthesis of the best aspects of the progressive 'schools of to-morrow."[62]

Gary plan was an effort to apply Dewey's idea of education an an "embryonic community life" with various types of occupations of the larger society to

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60. Ibid pp.150,151. 61. Ibid
62. Randolph S. Bourne, The Gary Schools, (Boston, 1916) p.144
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an urban school system. Wirt's wanted school to become the true centre of the artistic and intellectual life of the neighbourhood and to function throughout the twelve months of the year as an agent of the community. He considered that shop, laboratory, playground and auditoriam must be fully used in any school programme so that the school building can cater to the maximum number of pupils together with the playgrounds and schools in an alternative way. " If half the children at anytime could be using these facilities then only half as many regular classroom would be needed for a given number of children. The plan became widely known as the 'Platoon System' and became very popular because of its alleged economics." [63] Many school Boards adopted the Gary Plan.

According to Gary plan, each school was organised as a minitature community and both primary and high school pupils remained in the same building stressing the continuity of education and heterogeneity of the social situations. The auditorium became the forum for discussion of common problems. The school shops, staffed by workmen chosen for character, intellect and teaching ability actually handled the maintance of the plant. The domestic science laboratories and the commercial science laboratories handled cafeteria and school records respectively.

63. Cremin A.L., Transformations of the schools, op.cit. p.155

Primary studies at Gary were departmentalized. Students were classified as rapid, normal or slow learners within each of the standard subjects and on the basis of tests and interviews each youngster was assigned his own individual progress with flexiblity and freedom to work at their own pace which was unlike most elementary program.

Along with Dewey, Randolph Bourne who was sent to do a series of impressionistic pieces on the schools also praised Gary school in the 'New Republic' which made Gary school system " the example par excellence of progressive education", as against the artificiality and dullness of the American school ~~school~~ system. It solved the problems of industrial education avoiding " that sinister caste-feeling which seems to be creeping into the vocational movement".[64] It provided a large measure of individual instructions, exemplified the educational truth ' that learning can come only through doing' with its more 'prosaic business economy." Bourne remarked that its philosophy is American, its domestic organization is American, it is one of the institutions that our American 'Kultur' should be proudest of.'[65] Abraham Flexner and Frank P. Beckman who undertook a similar survey in 1917 remarked " The plan had been bold

64. Ibid. p.157
65. The New Republic II, 1915,p.198 - 9, 326 - 328.

and courageous, liberal and imaginative, pioneering and experimental" and "may well mark a major step in the evolution of his (Gary's) own position from the moderative progressivism of a Modern School (1915) to unrelenting anti-progressivism of 192o's".[66]

Under the Leadership of Caleton Washburne, another venture in the educational progressivism came up in the Winnetka schools of Illionis by 1919. The plan was originally practiced in San Francisco Normal school in 1912 from which Washburn came. Accordingly the curriculum of the elementary schoól was redesigned to allow greater freedom to each of the students to progress at his own speed with a copy of the course of study for each subject under his disposal. Class works, recitations and assignments were abolished in liew of intermitant testing and promoting the students after the completion of their grade. This arrangement was known as 'The Individual System'. The method was spreading widely. Helen[67] Parkhurst introduced it in the high school at Dalton and later carried it to England as the 'Dalton Plan'.

Washburn introduced the 'individual method' by dividing the curriculum into two parts namely the tool subjects or 'common essentials' consisting of the three R's, the sciences, and the social studies and the

66. Cremin A.L., The Transformation of Schools, op.cit. p.66
67. National Society for the study of Education: 24th year Book, Bloomington 1925, part II, pp.59 to 77.

special subjects that provide self-expression. He applied the 'individualised' method to the 'common essentials' by dividing each subject into parcels and each child to advance at his speed. " The common essentials by definition are those knowledges and skills needed by everyone to allow many children, . . . to pass through the school with hazy and inadequate grasp of them as one must und under the cla ss lock-up scheme is to fail in one of the functions of the schools." 68

Besides the common essentials students pursued self expressive work and certain group project works centering round community life. Whereas under the self expressive work each child might differ from his neighbour, in the community centered project works like assemblies, dramatics, student self-governments, each must contribute co-operatively without any difference to the common life. The day was divided into periods for individual and collective work with the guidance of the teacher. No one failed; but worked with their speed. The Winnetka method continued for two decades and was considered as the example of individualized instruction par excellence.'

Lincoln school is another experiment symbolizing private progressive in the antibellum era. It was first

68. Charleton W. Washburn, 'National Society for the study of Education', 24th Year Book, Part II, P.79.

started by Abraham Flexner on the basis of his celebrated essay "A Modern School", around activities in science, industry, aesthetics and civics. Later on september 24,1917, Flexner's modern school came into existence as the Lincoln School of Teachers College, according to an agreement and "as a laboratory for the working out of an elementary and secondary curriculum." 69

It built a curriculum around units of work that would reorganize traditional subject matter into forms taking fuller account of the development of children and the changing needs of adult life. For example the six and seven years old first and second graders carried on a project of actually building a play-city, to study the community life. In the same way the third graders turned to the study of boats and fourth grade worked on foods, the fifth on land transportations and the sixth on books through ages. 70

The Association for The Advancement of Progressive Education was formed by Stanwood Cobb and others. The statmment of principles of the Association was drafted. It stressed that the aim of Progressive Education is the freest and fullest development of the individual, based upon the scientific study of his mental, physical, spiritual and social characteristics and needs and a

69. Cremin, Shannon and Towrsend, A History of Teachers College, Columbia, (Columbia Uni. NY. 1954)-pp. 18 to 12.
70. Cremin A.L., Transformation of the Schools, op. cit. p. 283

plan of organization. From that time onwards the cause of progressive education was inextricably wedded to the fortunes of the Progressive Education Association which assumed at nothing short of reforming " the entire school system in America."[71] The headlines of the principles formulated by by the educational Association under the leadership of Cobb and Mrs. Johnson are given below.[72]

1. Freedom to develope naturally.
2. Interest as the motive of all work (through direct and indirect contact and correlation and achievement).
3. The teacher as a Guide, not a Task Master.
4. Scientific study of pupil's Development.
5. Greater attention to all that affects the child's physical development.
6. Co-operation between school and Home to meet the needs of the child's life.
7. The Progressive School as a leader in Educational Movements with these principles.

The Progressive Education Association was founded in 1924 with a large contribution from Mrs. Avery Coolery which was always conscious of being part of an international movement and it worked in collaboration with and to establish ties with other countries like England, Belgium, Denmark, by sharing the educational experiments and by attending conferences of various kinds.

71. Ibid. p.241
72. Ibid

In 1926, John Dewey accepted the Honourary Presidentship of PEA with its mounting membership in thousands.[73] It was at work with its conferences, publications, phamphlets and committees of various kinds. It became a commission in 1931 and out of a study of eight years, suggested means to improve the school and proposed an experiment in which twenty secondary schools would be invited to take part. The commission declared " we are trying to develop students who regard education as an enduring quest for meanings rather than ~~credit~~ credit accumulation; who desire to investigate, to follow the leadings of a subject, to explore new fields of thought knowing how to budget time, to read well, to use sources of knowledge effectively and who are experienced in fulfilling obligations which come with membership in the school or college community."[74]

The story of the experiment was published in eight volumes in 1942 with the name 'Eight Year Study'. It raised the reputation of the PEA to a great extent, attracting 'torrent of money in aid into it', and witnessing rapid development in school activities such as school buses, nation wide consolidation of school districts, state aid and progressive practices. There was diversity both in the Progressive schools of -

73. Ibid p. 249
74. Wilford M. Aikin, The Story of the Eight Year Study, Copywright 1942, (Mcgran-Hill Book Company) p. 144

interbellum era as well as in the public school experiments. At a number of points Progressivism left its imprints such as in a steady extension of educational opportunity, number of school system, continuing expansion and reorganization of the curriculum at all levels, together with extra curricular and co-curricular programs, flexiblity and variation on the basis of achievement tests and guidance programs, the change in the character of class room proceedure with a new relationship to one another, the changed materials of instruction together with school architecture to suit the new developments, teacher education and administrative relationship.

Apart from the main contributions and influence of the Progressive Education Association as a whole, it is impossible to ignore the manysided activities of individuals like Harriet Monroe and Freud, Max Eastman, Walter Lippman and Van Wyck Brooks. Each of these symbolized a break with the past, under revolt against the traditional conservates. Progress in Education was also quickened by the Wilsonian promises and the Harold Rugg's endeavours. Rugg's The Child Centred School was considered as the 'characteristic progressivist work of the twenties' besides his magnum opus 'FOundation of American Education'. He attempted in this book, -

to gather the disparate elements of a progressive education movement into a single comprehensive program.

The second decade of the 20th century was an exciting era in the history of education which saw the improvements of school methods and educational measurements. Lewis Terman in his The Measurement of Intelligence (1916) not only added numerous refinement of the Binet Scale, but also popularized the idea of intelligent quotient. Thornkdike and his students also developed scales for measuring achievements in various subjects. Education Moves Ahead was published in 1926 by Smith together with How to Make a Curriculum by Bobbitts. Both these works were considered as great works on curriculum construction.

After 1909 Freudian psychological theory was applied to pedagogy. " Teachers were urged to recognise the unconscious as the real source of motivation and behavior and the essential task of education was seen as one of sublimating the child's repressed emotions into socially useful channels."[75]

William H. Kilpatrick of Teachers College was one of the leading progressives of the 20th century and an able exponent of Deweism. He, along with other writers like Boyd Henry Bode, stressed the liberation of intelligence and reforming the curriculum.

75. Cremin A.L., The Transformation of Schools, op.cit. p. 209

Count, another scathing critic and an outstanding progressivist, advocated the liberation of education from political and class domination. In his writings, attention was exclusively given to child centered education. So did the various commissions, Associations and Seminars of the thirities together with the Journal, The Educational Frontier of 1933. Another magazine Social Frontier, one of the authentic voices of the thirties was also doing a remarkable service to the cause of education. " The Social Frontier acknowledges alleigiance to no narrow conception of education . . . On the contrary, it includes with in its field of interest, all of those formative influences and agencies which serve to induct the individual . . . into the life and culture of the group. It regards education as an aspect of culture in the process of evolution. It therefore ha s no desire to promote a restricted and technical professionalism. Rather does it address itself . . . in advancing the welfare and interest of the great masses of the people who do the work of the society - those who labour on farms and ships and in the mines, shops and factories of the world." [76]

John Dewey's Educational Conceptions: The educational trends in the foregoing experiments and ideas in the

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76. Ibid p. 232

eve of the 20th century suggest the revolutionary change from the educational standpoint of the early colonial days. I t was well represented in the words of a London Bishop that the aim of the common school was " to bring up the children of the poor in the principles of the established church and make them content in that station of life to which it hath pleased God to call them."[77] The Bishop's standpoint was challenged by the more liberal minded educationist and thinkers in preference to common schools giving liberal education to all alike, stressing a conviction that " society advances significantly only by the maximum cultivation of all the peculiar aspects of its original and creative minds and spirits."[78]

In this educational revolution, John Dewey stands as the ' greatest pedagogical vulcanologist' and a great exponent[79] of the liberal educa tional theories as applied to the problems and practices of the schools. His works on education such as The School and Society, My Pedagogic Creed, How We Think, Experience and Education, and Democracy and Education deal with his educational ideas centering round threee bbasic principles which Oliver Wendel Holmes expressed viz., " belief in intelligence as the final directive force in life, belief in freedom of

77. Henry B. Burn, A Century of Education, J.M. Das & Sons, 1908, p.5 (NY)
78. Herold R.W. Benjamin, John Dewey and the world view, Lawson and Lean ed., op.cit. p.17
79. Ibid. p.18

thought and expression as a condition needed toget get this power of direction by intelligence and belief in the experimental character of life and thought." [80] The Laboratory School that he experimented under Chicago University was really an enterprise in those days and important in stimulating the educational thoughts of him and giving them a scientific turn.

Dewey's Educational thought is mingled with his philosophical thought. To him "the educational task, the philosophic task and the social and political task are intimately interrelated." [81] Stressing the empirical temper and method of proceedure as against the 'unnecessary and impossible' role of the dualistic philosophy which has no any privileged path to the realm of meaning, truth and value, he says, "philosophy like politics, literature and the plastic arts, is itself a phenomenon of human culture. Its connections with social history, with civilization, is intrinsic. . . . Bacon, Descartes, Kant each thought with fervor that he was founding philosophy anew because he was placing it securely upon an exclusive intellectual basis; exclusive; that is, of everything but intellect. The movement of time has revealed the illusions." [82] Dewey's empirical orientation rejects the dualistic stands as mind and -

80. Ibid p.18
81. Ibid p.9
82. Dewey, Philosophy and Civilization, (Minton1931, NY), p.3

body, thought and action, morals and practicalities and holds that man cannot attain unity in his intellectual and moral life so long as he stays in his dualistic shell. Further, his empirical orientation gives both a source and function of civilization. Dewey regards this 'Civilizational functions' as the heart of the whole intellectual functions, and as he emphasized, it has crucial bearing on how we shall conceive the task of our schools in this period of trouble and transition."[83]

Philosophy in human experience which is integrated with education according to Dewey must be adjustive and integrative in both the social and personal realms. It should take into considerations of the truth of change as the invariable aspect of existence and cultivate such human dispositions and modes of response as are required to deal with the novelties. Here education joins hand with philosophy. Thus philosophy reflects the functional theory of mind and that "reflective thought originates in a doubtful, problamatic situations."[84] He believed that problamatic situations have two aspects namely intellectual and moral and that morality must be reflective morality evaluated by the actual consequences they beget in these disturbed life situations just as

83. Lawson and Lean, John Dewey and the World View, op. cit., p.5
84. Ibid p.7.

in the intellectual field.

These conceptions of philosophy and education of Dewey naturally reflect the role of Democratic society whose chief characteristic is not only to perpetuate its received customs and institution but also to foster whatever revisions in its established way of living. " A democratic society seeks to institutionalize and thereby to rationalize the process by which changes are made in its historic institutions. Hence, its program of organized education undertakes to enlighten as well as to transmit to reconstruct as well as to perpetuate. For Dewey the principle of 'life adjustment' denotes this creative and reconstructive role of deliberate education. Hence it is clear to perceive that " the educational task, and the social and political task are intimately inter related." [85]

His thought of school as the creature and agency of a society in a particular time, place and common ties, is to be organised and maintained by adults for nurturing the children of the society in the 'achieved' ways of the society. Only by way of definite transformations or developments wrought in the children's lives, positive results from the work of the school can be expected. He believes further on the definite integration of

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85. Ibid p.8-9.

activities within the school, co-extensive with the activities outside the school walls or in the society.

Construction of Educational programmes in a society is inescapable. But the school purpose, methods and matters do not organize themselves. The school programme for the nurture of the children should come from the mature ideas of the adults of the society. They will have to be alert and pass judgements on each and everything. They should be alert to those problamatic situations " in which inherited patterns of group thought and practice have come into conflict with emerging life conditions",[86] emphasizing the fact that the task of curriculum construction and the process of value judgements of educators are endless.

The task of education is adjustive in character along with the task of philosophy in civilisation. Dewey says, " if we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education."[87] Hence, he ascribed much importance to the role of teachers and school practices, the creative, problamatic life situations which would stimulate reflective and progressive thinking. The method of experimental intellig-

86. Ibid p.12
87. Dewey, Democracy and Education, (Mac.1916,NY) p.383

intelligence is man's ultimate resource for making adjustment in this precarious world. And it is his supreme interest, value, criterion and reliance. Dewey developed his educational theory on the basis of the analyses of intelligence and its relations to other forms of experience. This naturalistic analysis have implication to determine the policy of curriculum construction.

Meanings are of the world of ordinary experienced events. They do not constitute a realm apart. " Principles and Universals grow out of the subject matters of the everyday world and are of the nature of means for ordering empirical affairs; they are not apriori, and they cannot be learned effectively apart from their use in social and natural contexts."[88] In talking about the importance of meaning in experience and nature, Dewey says, " meaning is primarily a property of behaviour and secondarily a property of objects" and " is not indeed a psychic existence."[89]

Meanings are related to behaviour of a particular thing, sign or incident. When we know what can be done with it, or how to apply or behave with them we may have said to have understand the meaning of it.

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88. 'Child's Essay on Philosophy of Dewey', Lawson and Lean ed., op. cit. p.430
89. Dewey, Experience and Nature, (Chicago, Open Court, 1925) p.179

Meaning, therefore signifies that behaviour of events makes significant predictions and control possible. Dewey contends that mind is not an endowment given at birth. The child acquires mind or rational nature as he masters the meanings of affairs in his environment. These meanings are not primarily his own creations. They have been developed by the long and painful experience of the race; they are funded in the habits, customs, traditions, tools, methods, techniques and institutions of the society. The child makes them his own through a learning process. It is through learning by participation into the ways of his community that he achieves mind and becomes a person.

From this view of mind many crucial consequences for the practice of education follow. Thus one can clearly see that reflection in thinking and its development is linked with behaviour, which is viewed as an indirect mode of response to the environment. The act of reflections begins in a situation of difficulty, and developes through observation, the gathering of data, the making of inferences, the tracing out of the implications for the suggested meanings or ideas until such time as the nature of the problem is defined and a promising plan for dealing with it has been perfected in imagination and leads to an action.[90]

90. Dewey, How We Think, (Heath, Boston. NY) 1910 chapter 7.

In his theory of mind, Dewey's naturalistic humanism "turns mind, an emergent function into the ultimate ground and stuff of all existence"[91] and thereby explains the idea that evolution denotes emergence and emergent events are not to be explained by metaphysical dogma. Mind is real. But its reality does not denote the presence of a transcendental reason which is mysterious and regulative. It is not a complex of inherited faculties which can be improved by training through disciplinary subjects. He further emphasises that mind is a quality of behaviour and the organism is part and parcel of the events. In his Creative Intelligence, he says, "it becomes a mind in virtue of a distinctive way of partaking in the course of events. The significant distinction is no longer between the knower and the world, it is between different ways of being in and of the movement of things between a brute physical way and a purposive intelligent."[92]

Meanings are, therefore, not mysterious intrusions in the natural order of events and not an ideal structure apart from human discourse. Meanings emerge from and with those co-operative human activities which culminate in consciousness of self and in significant communications and natural events acquire new properties -

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91. Childs, Philosophy of Dewey, op.cit. p.424.
92. Dewey, Creative Intelligence, (Henry Holt, NY.)1917, p.55.

when they are involved in the associated activities of human beings. "When events have communicable meanings th they marke notations, and are capable of connotations and denotations. They are more than mere occurances; they have implications. Hence inferences and reasonings are possible; these operations are reading the message of things, which things utter because they are involved in human association.
93

Mind appears in the conduct of individual when outcomes are anticipated and thus become controlling factors in the present ordering of activities and events.

Education should provide opportunity for the young to engage in activities which stand for the exercise of this complete act of reflective thought. " The important thing is that thinking is the method of an educative experience. The essentials of Method are therefore identical with the essentials 6f reflections."
94

Dewey condemns the notions that the child should deal with things and not with words. Books are - indispensable. It is a mistaken theory which opposes learning through activity to learning through language. Thinking is not identical with the manipulation of symbols, but it does involve the use of conceptions,

93. Dewey, Experience and Nature, (Opencourt, Chicago, 1925) p. 174
94. Dewey, Democracy and Education, op. cit. p. 192

terms, and principles of interpretations, the mastry of which is dependent upon the mastry of language. Thinking in its pregnant form is experiencing which includes much more than the use of written and oral symbols. Dewey says, " the first principle of rationality is to learn to think in terms of actions and in terms of those acts whose consequences will expand, revise, test your ideas and theories,"[05] This kind of thinking cannot go within a child's head without an environment in which idea can be tested. Thinking is not a function of book alone, it is an affair of natural and social world. On the basis of these ideas, Dewey sought two changes in the traditional school viz. passive rote learning be supplanted by active community life with in the school and that school must be vitally connected with natural and social environment. An activity program is thus the legitimate off-spring of Dr.Dewey's naturu's naturalistic theory of mind.

Dewey worked out his educational ideas on the basis of experimental naturalism which signifies organic evolution. And organic evolution signifies the fact that man's rational and moral attributes have had a natural genesis just as literally as have the structures of his body. Dewey rejects the theological and classical -

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05. Kilpatric ed., Dewey: The Educational Frontier, (The Century Co. NY., 1933) p. 305

philosophical notions " that experience centres in or gathers about or proceeds from a centre or subject which is outside the course of natural existence and set over against it ".
96

Experimental naturalism calls for a reconstruction in mind as well as a reconstructed view of the nature. The world of common experience is qualitatively diversified with " no such thing as ' consciousness' if event did not have a phase of brute and unconditioned 'ishness' of being just what they irreducially are. "
97
" To the empirical thinker immediate enjoyment and suffering are the conclusive exhibitions and evidence that nature has its finalities as well as its relationships, and so the experimental method requires that world must be taken at its face value arriving to the conclusion that " our world is not one, but many that it is a dynamic changing world from which individuality is not to be eliminated; the course of events is contingent not predetermined by antecedent forces, either material or spiritual, that, although existence is characterized by recurring sequences and many relatively constant correlations between events, nature as a whole is " an affair of affairs" with no once and for all beginning of every thing and without any final, all e-

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96. Dewey, Creative Intelligence, op.cit. p.30
97. Dewey, Experience and Nature, Op.cit. p.86

embracing end, toward which it trends and finally that although our world is such as to permit the emergence and continued existence of living forms, including human beings with all their distinctive intellectual and moral traits. Nature has no preference for good things over bad things, its mills turn out any kind of grist indifferently." Thus the naturalistic view implies uncertainity[98] and conflict as the traits of Universe. It also has its implications for human conduct and consequently for the view of the method, content and aim of education also.

The implication of the naturalistic view for the Method from the point of view of Dewey is well depicted by Childs in his <u>Educational Philosophy of Dewey</u>. He says, "life is a process of experimental adjustment. The conjunction of problematic and determinate characters in nature renders every existence as well as every idea and human act, an experiment in character in fact, even though not in design."[99] It is not only a process of experimental adjustment, but also a process of selective adjustment. These adjustments must be made consciously without any dependance on impulsive behaviour, blind trial and error method and slavish reliance on custom and routine. Hence it follows, that the continuous exercise

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98. Ibid p.112
99. Ibid p.70

of intelligence is a necessity not a luxury, for all who would live well in a precarious universe.[100] Therefore both in the naturalistic theory of mind and nature, there is an implication for education which is the supremacy of method both in life and education. ". . . problems are solved only where they arise, viz. in action, in the adjustments of behaviours. But, for good or evil, they can be solved only with method; and ultimately method is intelligence and intelligence is method."[101]

From mind, and method, Dewey comes to reasoning which is not a self contained autonomous process. It begins in a tensional situation and its validity is tested by the pertinency of the plans for the problem. "Reasoning as such can provide means for effecting the change of conditions but by itself cannot effect it. Only execution of existential operations directed by idea in which ratiocination terminates, can bring about the ordering of environing conditions required to produce a settled and unified actions."[102]

Dewey not only fostered the naturalistic outlook and praised intelligence but analysed the nature of intelligence to show the relations it sustains to other

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100. Childs J., 'Educational Philosophy of Dewey' Philosophy of Dewey, Schilip P.A., ed. (Evans, NorthWestern Uni.)1939, p.420
101. Dewey, Logic: The Theory of Inquiry, (Holt, NY. 1938), p.118
102. Ibid.

forms of experience which have directive implications to determine the policy of curriculum constructions and on the basis of these analyses Dewey develpped education which influenced the scholars a great deal who followed his wake.

A world in which existence is precarious places a premium on control. From the naturalistic standpoint man has gained this control as he learned to abandon appeals to supernatural and magical powers. With the increase of tools, man increased his power of control. He praised them for the new dimensions they have added to his experience. He regarded them as extension of his own personality and tried to perfect them more and more. Thus in the march of civilization, art, technique, and interest in the practical have been "dynamically continuous". The sciences that "were born of the arts, the physical sciences of the crafts and technologies of healing, navigation, war, and the working of woods, metals, leather, flax and wool; the mental sciences from the art of political science, management are admitted the facts."[103] These considerations bring to light the facts that curriculum should not omit technological and occupational phase of human behaviour and experience. According to to Dewey, the intellectual and the practical, the -

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103. Dewey, Experience and Nature, op.cit. p.128

cultural and the vocational, the consumatory and the instrumental, the means of grace and the means of control are so organically related in any community life that nothing but harm can come from tearing them apart in the school. Liberal and vocational aims are not opposed to each other but complimentary to each other.[104]

Experimental Naturalism has implication also for the way in which the ultimate aims of education are to be conceived and derived. Dewey says that the final issue of empirical method lies within the sharable situation of life. The ends and standards of life should be generated co-operatively from within the process of experience.

Dewey's stress on the social is correlative of his stress on the natural. The social emphasis demands "the extra ordinary differences that mark off the activities and achievements of human beings from those of other biological forms."[105] These 'extra ordinary differences' can be explained naturalistically only as consideration is given to the new properties of behaviour acquired at the social level. The social provides the natural bridge from the behavior that is organic to the behavior that is distinctly human

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104. Schilipp, Philosophy of Dewey, Op.cit. p.432
105. Dewey, The Theory of Inquiry, op.cit. p.43.

and the social theory of education is the natural outgrowth of the empirical view of man and nature. Education should be therefore considered social for the reason that meanings are properties of a kind of behaviour which appears only in society in which language has made deliberate communication possible. This communication transformed to natural environment in to a cultural environment and in so doing "created the realm of meanings."[106].

Since the realm of meanings and values is created and conserved by organized life of society, the materials of education are also social in nature. The child learns the behaviours which are characteristic of personhood by participation in the activities and meanings of the society. The infant at birth is not a mind, nor would it achieve mind in any significant sense apart from its nurture by a cultural environment. "Every thing which is distinctively human is learned, not native, eventhough it could not be learned with native structures which mark man off from other animals."[107] Thus society with its meanings stored in books, tools, tech-niques, occupations, customs, 'mores' and institutions constitutes an objective realm of mind. It is this society which patterns the conduct of the child and therefore functions as the great educator. Every -

106. Dewey, Experience and Nature, op. cit. p.168.
107. Dewey, The Public and its Problem, (HenryHoft, NY.)1927.p.154

domesticated plant and animal, every tool, e very utensil, every appliance, every manufactured article, every aesthetic decorations, every work of art means a transformations of conditions once hostile or indifferent to characteristic human activities into friendly and favouring conditions. Because the activities of children to day are controlled by these selected and charged stimuli, children are able to traverse in a short lifetime what the race has needed slow tortured ages to attain.[108] " By participating in the activities of the group, children early learn to respond to things in terms of their connections with other events, in terms of their roles as human means and in terms of their potential consequences for human life. Meanings, thus become part of the very essence of things for the young and operate as directing factors in their experience."[109] Because the child grows up in society, " the occasions in which a human being responds to things as merely physical in purly physical ways are comparatively rare."[110]

In My Pedagogic Creed Dewey explains the following findings out of his Laboratory School in the Chicago University, the functioning of which is already described. Education is a process of living and not a preparation

108. Dewey, Democracy and Education, op.cit. p.44.
109. Schilipp ed., Philosophy of Dewey, op.cit. p.437.
110. Dewey, The Theory of Inquiry, op.cit. p.42.

for future living. Hence " the school must represent real life " and such a real life should be simplified and reduced to an " embryonic form " because the existing life is so complex that the child cannot be brought into contact with it without either confusion or distraction." This simplified 'social' should begin and grow naturally from home life and include in it the activities which the child is already familiar in the home. The moral education centres upon this conceptions of the school, as a mode of social life and the ideal moral training is that which one gets through interaction of the proper relations with others in a unity of work and thought. It follows then " the discipline of the school should proceed from the life of the school as a whole and not directly from the teacher . . . " 111

Regarding curriculum according to Dewey, "the present social life of the child should be taken as " the basis of concentration or correlation - not science, nor literature, nor history, nor geography, as various ones had opposingly prefered. The only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which makes civilisation what it is. The place of cooking, serving, manual training etc. in the school is determined like this, not as special studies

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111. Dewey, My Pedagogic Creed, op.cit. p.12 - 26.

for relaxation but as essentials of social activity. In an ideal school curriculum there is no succession of studies. The progress is not in succession of studies but in new attitudes. " Education must be conceived as a continuing reconstruction of experience." [112]

The psychological and the social for Dewey form the two sides of education from the very beginning. They are organically related and never subordinated to each other. "While the psychological furnished the starting point, it taken alone would be barren and formal. The social is necessary to the Psychological." [113] He helped American education to more adequate outlook in four ways. Firstly the fact that the ' self is a social construct' and secondly that moral right and wrong get their definition from social consequence. Thirdly that life is a social affair. To live is to live with others, to learn to live better one must learn to share with others in thoughts, feelings and interests. To do this with ethical regard for others is to give democracy its best definition and place in society and education. According to Dewey, "Democracy is more than a form of government; it is primarily a mode of associated living." [114] The fourth factor he emphasises is the relationship of education to social - change. " The teacher is engaged, not simply in the

112. Ibid

113. Kilpatrick, 'Dewey's Influence of Education' The Philosophy of John Dewey, op.cit. p.47

114. Dewey, Democracy and Education, op.cit. p.101.

training of individuals, but in the formations of the proper social life. In this way, the teacher always is the prophet of the true God and the usherer in of the true kingdom of God." 115

The history of American education "had been an unending pendulum swinging from one slogan to another between object lessons, nature study as the centre, interest, five formal steps, correlation, problem method, project method, measurement, I.Q., and standardized tests, activity movement, and progressive education and Dewey more than any other one person is responsible for changing the tone and temper of American education with in the past three decades." 116 Thus, "John Dewey is to be classed among those men who have made philosophic thought relevent to the needs of their own day. In the performance of this functions he is to be classed with the ancient stoics, with Augustine, with Acquinas, with Francis Bacon, with Descartes, with Locke, with Auguste Comte." 117 Dewey has been a potent factor to better the thinking of American education particularly in getting away from the old dualism of mind. "Wherever the effort is made to get away in the thought and practice from obscure and unscientific assumptions inherited from the past and at the same

115. Dworkin, Dewey on Education, op.cit. p.46
116. Kilpatric, Dewey's Influence on Education, Schilipp ed.op.cit. p.46.
117. Whitehead, 'John Dewey and His Influence', John Dewey, Schilipp ed., op.cit. p.47

time consider consciously the human values involved, there also it is probable that the Dewey influence is at work." [118] While talking about his influence, William C. Bagley, a critic of Dewey, recently said that it is "a leadership which he has now held for more than forty years with increasing prestige and which long since transcended national boundaries and became in a real sense a world leadership in educational theory." [119]

Towards a New Social Order: Around 1955's, the word anti - intellectualism became a familiar word. There started self-criticism. Those who were considered to represent intellectualism were much criticised with a resentment and suspicion by the common non-intellectual public. This was further aggravated in 1957 by the Soviet launching of the sputnik. "The sputnik was more than a shock to American national vanity; it brought an immense amount of attention to bear on the consequences of anti-intellectualism in the school system and the American life at large." The slackness of American education and academic pettiness and snobbery w were decried in and the slogans soon swelled into a national chorus of self reproach." [120] Intellectuals were pretentious, conceited, snobbish and dangerous.

118. Kilpatric, Dewey's Influence on Education, Schilipp ed., op.cit. p.56-60 and last part of the essay.
119. Breed F.S. 'Editors Introduction' Education and Neo Realism, NY. 1939. p.xviii
120. Hofstadter Richard, Anti-Intellectualism, op.cit. p.4

The plain sense of the common man, especially if tested by success in some demanding line of practical work was considered an adequate substitute for formal knowledge acquired in the school. Even at the level of elementary education, the same standard prevailed.

American educational system was "the only educational system in the world vital segments of which have fallen into the hands of people who joyfully and militantly proclaim their hostility to intellect and their eagerness to identify with children who show the least intellectual promise."[121] The greater part of the public was simply non-intellectual with an ingrained distrust of 'eggheads' and eagerness of enlightenment[122] through the agency of the evangelical religion.[123] The public did not want education for excellence and conceit. They just wanted an education with practical culture, which would be useful in day to day living for the majority of the people. This trend was sounded by an orator as early as 1844 in the Yale University in the following words: "the age of philosophy has passed and left few memorials of its existence. That the glory has vanished and nothing but a painful tradition of human suffering remain. That of utility has commenced and it requires little -

121. Ibid. p.51.
122. Ibid.
123. Ibid. p.22.

warmeth of imagination to anticipate for it a reign lasting as time and radiant with the wonders of unveiled nature."[124]

Along with the development of Industry, the traditional ways ebbed away giving way to the utility, improvement, invention, money and comfort.[125] Even in the field of education, Americans expected that it should be 'practical and dividends.'[126] Statesmen like George Washington, Jefferson, Lincoln, editors and orators stressed on the necessity of education to republic in eloquent terms. Yet inspite of eloquent appeals on education ' something very important had been missing from the American passion for education resulted from the indifference to such educational problems as "under paid teachers, overcrowded classrooms, double schedule schools, broken down school buildings, inadequate facilities and a number of other failings that come from something else . . . '[127]

American system of common schools was meant take a vast heterogeneous, and mobile population, recruited from manifold sources and busy with manifold tasks and forge it into a nation, make it literate and give it atleast the minimal civic competence necessary to the operation of republican institutions."[128] Education was

124. Ibid p. 239. 125. Arether A. E., 'The idea of Progress in America in 1815' (NewHaven, NY. 1944) p. 126
126. Henry Steel Comager: The American Mind, (Newhaven, 1944, NY) p10
127. Hofstadter, Anti-Intellectualism, p. 305
128. Ibid p. 128

not founded primarily upon a passion for the development of mind for its own sake, but rather upon the supposed political and enonomic benefits of education. On the basis of these observation it is clear that through the experiments and experiences of their past days 'a clearer definition of the American faith in education' emerged with " the benevolent determination that education should not be exclusive that it should be universally accessable", and schools were made powerful[129] agencies for the diffusion of social and economic opportunities with remarkable success from the recent times.[130]

They understood that the most irresistible way to 'sell' education was to stress its role not in achiving a high culture but in forging an acceptable form of democratic society. From this it is clear that the development of intellectual power was not a central concern. " There is also some evidence that anti-intellectualism . . . found its way into school practice "[131] that children should not form too high an estimate of the mind and incalcating in them attitudes toward intellect, art and learning which were widely prevelent in adult society.[132]

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129. Ibid. p.305. 130. Lawrence Cremin, The American - Common School, (Haven, NY. 1951) p.301

131. Hofstadter, op.cit. p.307

132. Ibid p.308

The school books stressed utility and democracy. "While many other nations are wasting the brilliant efforts of genius in monuments of ingenious folly, to perpetuate their pride, the Americans, according to the true spirit of republicanism, are employed almost entirely in works of public and private utility." Mrs. Elson in her analysis of the readers (books) says that the[133] anti-intellectualistic trend was thoroughly embeded in the school books that have been read by generations of students from the days of republic. She further says, "We cannot know, of course, how much impact the content of school readers had on the minds of children. But any child who accepted the attitudes prevalent in these books would have come to think of scholarship and the fine arts as embellishments identified with the inferior society of Europe . . . "[134]

The Free Public High Schools in America, though started in 1870, became a mass institution in the 20th century with the aims of Democracy, unlike the European countries with their education "tailored to their class systems." The children were expected to be in the school untill the age of 16 and hence American education served larger number for a longer period of time. It was more universal, more democratic, more -

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133. Ibid p. 307
134. Ibid p. 308

leisurely in pace and less rigorous. Industry was growing along with the demand of vocational life and skills. This convinced the fact that both utility and equality would be well served by free public education in the secondary years with 70% in the High school enrolments in 1963. Thus the history of American education attained a great achievement making the school as instrument for social mobility and mass opportunity. "Far from conceiving the mediocre, reluctant or incapable student as an obstacle or a special problem in a school system devoted to educating the interested, the capable, the gifted, American educators entered upon a crusade to exalt the academically uninterested or ungifted child into a culture here."[135]

The 'liberation' of secondary education from college ideals and university control was almost achieved after 1918 and the National Education Association's Commission on the re-organization of secondary education form a much praised document. Prof. B. Wesley remarked that probably no publication in the history of education ever surpassed this little booklet in importance of which 130,000 copies were printed and distributed leading to wide educational discussion. The followings are the

135. Ibid. p.329

features of the National Education Association Commission of 1918. (1) two eighth of the High school graduates did not complete their course and among those who completed a large portion did not go to college. Therefore the needs of these pupils must not be neglected. (2) Individual differences and capacities and attitudes needed more attention. (3) The old concept of general intellectual discipline as an aim of education must be re-examined and new laws of learning must be brought to bear the test, the curricula and methods. (4) The child was conceived not as a mind to be developed but as a citizen to be trained by the schools. According to them, citizenship included intellectual competency, citizenship and civic virtues. Hence, 'worthy home membership, vocation, and citizenship demanded attention as the three of the leading objectives. It is well expressed in the words of the N.E.A. Commission in the following words. 'This commission therefore regards the following as the main objectives of education: 1. Health, 2. command of fundamental process (elementary skill in the three R's.), 3. Worthy home membership, 4. vocation, 5. citizenship, 6. Worthy use of leisure, 7. Ethical character."[136] Besides, "the commission encouraged music, art, and drama as alternatives, encourging the students

136. Ibid. p.336.

to stay in the school till the age of 18. Moreover the commission urged that the High school curriculum should be different to offer a wide range of alternatives ' on the basis of vocation such as agriculture, business, clerical, industrial, fine arts and household curriculums."[137]

These recommendations made a great educational advance towards the democratic ideals, and a "complete and worthy living for all youth." Thus, the cardinal principles of secondary education of 1918 influenced the American in variety of ways. Besides, the new educational orthodoxy of Democracy and Science with Dewey as its centre began to take shape. " John Dewey was the master of those for whom educational democracy was the central issues; Edward Lee Thorndike of those for whom it was the application to education of 'what science tells us." The use of the technique of testing and psychological and Educational researches led to far reaching consequences in this period. Moreover, the Life Adjustment Movement which flourished in the late 1940's and 1950's with the encouragement of United States Offices of Education, tried to adjust the education still more closely to the needs of children.[138]

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137. Ibid

138. Ibid. p. 342.

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The movement as such was the result of the moral crisis among the American youth after the second world war. It was an attempt of the educational leaders to make the values of the crusade against intellectualism. Though the crusade started since 1910, yet, large number of youngsters were still uninterested in completing their secondary education. The Life Adjustment Movement proposed the remedy by stimulating " the development programs of education more in harmony with life adjustment needs of all youths. It tried to formulate " a philosophy of education which places life values above acquisitions of knowledge" and to give the pupil a training in the cardinal principles viz. 'ethical and moral living,' home and family life; citizenship, the use of leisure, how to take care of health and occupational adjustments."[139]

This view of the Life Adjustment Movement was considered the best one and it was adopted in the form of a resolution drafted by Dr.Charles Proser at a National Conference held in Chicago in may 1947. Dr. Charles Proser advocated many new studies of curriculum so that it could be made to conform to the laws of learning discovered by modern psychological science and all children would benefit to a much greater

139. Ibid. p.345

degree from their secondary schooling. The new recommended studies can be summarised as, English of a severly practical kind, offering " communication skills, literature dealing with modern life, science course (only "quantitative science") that would give you " the simple science of every day life," practical business guidance and simple economic for youth, civics stressing ' civic problems of youth and local community, mathematics consisting of only varities of applied arithmatics, social studies with particular attention to ' wholesome recreation in the community' amenities and manners, use of leisure, social and family problems of youth and experience in the fine arts and practical arts together with vocational education.[140]

Thus the Life Adjustment Movement ignored the secondary educational accomplishment of other countries of Western Europe on the ground that they were 'aristocratic', 'class bound,' 'selective', and 'traditional and pointed to the outmoded past. It looked to 'modern science' for practical guidance and to 'Democracy' for their moral inspiration. The Movement succeeded ~~to~~ to turn down the universal assumption of the exponents of the classical curriculum and held that all pupils should in large measure get the kind of training -

140. Alberty Herold, Reorganizing the High School Curriculum, (NY. 1953) Hofstadter vide, op.cit. 347.

originally conceived for the slow learner, and established once for all the idea that the slow learner is "in no sense the inferior of the gifted and the principle that all curriculum subjects like all children are equal." 141

In the name of democracy, science, and utility, many educators began to regard the less educable child "as the centre of the secondary school Universe" and regarded the efforts to teach the cleaverer are quite incidental in their development. Therefore, it is unnecessary for the schools to attempt to make their programmes to the needs of the unusual people, and the new education must be made progressive and radical, accepting the limitations of the mass and providing for the least able members of the student body, anticipating a more sociable, democratic character in the society. 142.

141. Hofstadter, Anti-Intellectualism, op. cit. p. 353
142. Macomnell, Melby, Arndt and Bishop, New School For Culture, (Haven, JY. 1953) pp. 154, 155.

CHAPTER IV.

The Development of Basic Education and its Philosophy.

Gandhi returned to India from South Africa in the year 1916 with rich experience in leading the Indians there in their struggle for emancipation. The Indian National Congress asked him to give them the same sort of leadership in India also in their struggle for independence from the British yoke. When he took up the responsiblity in due course, he had to face the mighty British Empire on the one hand and a large multilingual society in the Indian sub-continent with Himalayan problems and limitations within itself such as poverty, illiteracy, Hindu-Muslim antogonism, untouchablity, castism, village insanitations and superstitions. He had to free not only the nation, but also had to plod through these problems and solve them. The story of Gandhi afterwards became the story of the efforts he made to solve these various problems. Side by side with his struggle with the British power, he wanted to remove the manifold shackles and diseases from the Indian society and evolve out an ideal society free from exploitation and evils.

Gandhi was an idealist. Like every great idealistic teachers in the past, he anticipated a social order -

based on Truth and Non-Violence. " A social order based upon these principles excludes all exploitation, economic, social and political or even religious. To achieve this end and to reconstruct the society[1] he turned to education as the means and motive power wherein his philosophy took a dynamic shape in action. Education is there not only for the sake of all the past culture and the whole scheme of life but also to nurture the growing child for the place he will occupy in the future ideal society. According to him, "it is for the formation of his character in the light of the requirements of such a society. It is the coping stone of Gandhiji's socio political edifice."[2] Gandhi, in his life's struggle, managed to achieve this to a certain extent which was well expressed in the words of Pandit Jawaherlal Nehru. Gandhiji " has been able to mold the millions and change them" and " from a demoralized, timid and hopless mass, bullied and crushed by every dominant interest and incapable of resistance, into a people with self-respect and self-reliance, resisting tyranny and capable of united action and sacrifice for a larger cause. He made them think of political and economic issues and every village and every bazar hummed with argument and debate on the

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1. Acharya Kripalani, Latest Fad, (Talmisangh, Warda, 1954), p. 81
2. Ibid. p.103.

new ideas and hopes that filled the people. That was an amazing psychological change. . . The only practical solution came from Gandhi."[3]

The family background in which Gandhi was brought -up along with the traditional and cultural aspects besides the general Indian Culture, the political and economic conditions of our country under foreign rule and the trend of the march of civilization as a whole go to form Gandhi's educational ideas apart from his experiments in the Tolstoy Farm.

In the year 1888, Gandhi organised the Tolstoy Farm and by force of sheer necessity tried to look after the education of the children with his own planning and formed his educational concepts out of his experiments. The working of the Tolstoy Farm was described as going on around craft and manuel work which bore immense educational possibilities. Gandhi's educational theories are supported by his general philosophy of life which in turn confirmed by further consideration and confirmation. He wanted to apply the same to the Indian situation as a remedy for all its social and educational evils.

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3. Nehru, 'India and the World' Social Philosophy of Mahstma Gandhi, Prasad Mahadeva ed. (Vishwavidyalaya Prakashan, Gorakpur, 1958) p. 25

When he saw more and more the conditions in the society his idea of education and its resultant remedies became more and more specific and from the year 1937 he began to share his educational views through his magazines Young India and Harijan. His educational ideas was not a bolt from the blue. It is further confirmed by his associate Barathan Kumarappa. He says that 'he had tested for full thirty years in actual practice in small groups and found worthwhile." "He sought years ago to out his ideas into effect in the education he gave to the children on the Tolstoy Farm which he established in South Africa."[4] Gandhi himself says "The views on education that I am now going to set forth have been held by me right from the time of the founding of the phonix settlement in South Africa."[5] Moreover Gandhi was motivated by the follwing conditions in India.

India is a country of villages. Take away the 700,000 villages from India and there will be no India. Its welfare depends upon the welfare of the villages. But the conditions of the villages are in every way far from satisfaction. Their agriculture and handicrafts were crushed under the foreign yoke and their social

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4. Kumarappa B., Basic Education, Gandhi (Navajeevan, Ahmedabad, 1956) p. iii

5. Gandhi M.K., Basic Education, (Navajeevan, Ahmedabad, 1956) p. 10.

life was degenerated into castes, superstitions and insanitary conditions. The average per capita income of an Indian farmer according to Mino Massani was Rs.78 per year which comes to Rs.6.50 per month.[6] The finished textile goods from Lancashire and machine tools or factories aggravated situation. Cities with factories attracted the rural population and the lamentation of Oliver Goldsmith in a way came to truth in India also.

The lure of the city was further increased for the educated middle class for various employment and professions. As a result, village industry together with agriculture remained in the same antiquated form and the nation as a whole along with it. Hence he " looked forward a day when village life based on handicrafts and agriculture would be revived and people would work for each other for the good of all in the village in neighbourliness and peace."[7]

When the educated youngsters left village life, the villagers were left to themselves in the same old backward conditions in every respects with draughts and famines and epidemics as frequent visitors and poverty, loan, disease and quarrels as invariable features. The only way of saving the nation at that juncture was to

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6.Mino Masani, Our India, (Oxford,1940) p.31.
7.Kumarappa B., ed., Basic Education, Gandhi, op.cit. p.vi.

revive village economic life and to relate education to it. Education accordingly was to be based on village occupation. The child was to be trained to be a producer. And yet, Gandhi was too much interested in the child for his own sake.

The Machine age and its consequences brought enslavement, exploitation and dependance together with rivalries and dangers and artificiality. So Gandhi felt that the only hope for the masses of our country was to avoid large scale factory manufacture and to base the economic life in small scale village production which would lead to peace and freedom, capacity and originality of the individual.[8]

The human factor was another important motive power for Gandhi's educational thoughts. Education was limited to the upper class. The poor and rural folks could not be educated in the proper way. The percentage of literacy in India was 6 per cent in the year 1910 and hence around the twenties it ought to have been somewhere near 9 or 10 percent only. With the lack of literacy came so many havocks, social and individual, insanitary condition and ill health with an average age 25 years only, superstitions and social rigidity, tra-

8. Kumarappa B., Basic Education, op.cit. p.vi.
9. Nurulla and Naik, History of Education in India, (Mac., Bombay)1943, p.419

traditional customs and festivals which sapped his poor economy together with the yoke of money lenders, insufficient agriculture with subdivisions and fragmentation and etc. Hence for Gandhi, 'the freedom and development of the individual however mean or humble was more important than a mere multiplications of goods and machines.'[10]

The question of Education in such a situation in India formed another major factor. It was imparted by a foreign Government in a foreign medium which was quite alien to Indian culture. It was carried on for the fulfillment of very narrow purposes such as filling clerical and allied post in the government machinery. It was bookish, impracticable, biased, and failed to develope the whole personality of the student. As a result, students became an easy prey to the lures of the city. Once they had an experience of city life, they were unwilling to return to the rural life. Lacking original thinking they were shifting fast the rural towards a civilization which was foreign to their own land and began to imitate the English people in every respect.

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10. Kumarappa B., ed., Basic Education, op. cit. p. vi.

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On the background of these major consideration, it would be clear to note Gandhi was seeing the problem of education as a part of the national problem and more than that as the fundamental problem to be solved at as a remedy for all the social and national evils and as an instrument of national regeneration.

Gandhi was not only an idealist; but also religious in the most fundamental sense of the term. He wanted education to be religious. He says, "We should abandon the pretension of learning many sciences. Religious education that is ethical, will occupy the first place . . . the energy that we have derived from English education will have to be devoted to religious education. This is not very difficult."[11]

He was not happy over the prevalent type of education through the English medium. " To give millions a

11. Gandhi M.K., Basic Education, op.cit. p.5.

knowledge of English is to enslave them. The foundation that Macauley laid of education has enslaved us." [12] He noticed a rift between the knowledge acquired in the school from rote memory and actual life situation and a complete separation of the school from home, community and society and hence he branded the traditional education as impractical. ". . . Whatever training is given to the child is given in isolated section. The mind is sought to be trained in the class apart from manual work, the hand and the eyes apart from mind, and the heart in art and religion apart from the mind and actions." [13] Hence Gandhi wanted an integrated education through a craft or a vocation. This plea of Gandhi is really a note worthy aspect of his education in the education, in the background of the age which stands for overspecialization and compartmentalism. To him education through vocational training seemed to be the only way to avoid the many evils of education. He says, "I had long been impressed with the necessity for a new departure as I knew the failure of modern education had brought through the numerous students who came to see me on my return from South Africa. So I started with the introduction of training in handicrafts in the ashram school . . ." [14]

12. Ibid.
13. Kumarappa B., 'Introduction' Basic Education-Gandhi, op. cit, p. vi.
14. Ibid. p. 32.

Because of this experiment he found that children soon get tired of manual training and they were deprived of literacy training. Gandhi therefore came to the conclusion that his idea of education means not vocation cum literary training, but literary training through - vocational training. In this way vocational training would have a new content which connects and correlates the various educational factors like the school, the home, the environment and society in actual life situation.

He started his experiments in education at the Tolstoy Farm in South Africa and continued it for a number of years in India also when he returned from South Africa. These educational experiments were carried on in his ashrams at Sabarmathi and Sevagram. " It actually emerged out of his desire to solve the problem that confronted the Congress when it took office for the first time in 1937 in various provinces. The problem was to improve the existing system and make it universal."[15]

By education he meant " an all round drawing out of the best in child and man - body, mind and spirit. Literacy is not the end of education; not even the

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15. Metha Hensa, 'Introduction' The Educational Philosophy of Mahatma Gandhi, M.S. Patel (Navajivan, Ahmedabad, 1953) p. xiii.

beginning. It is one of the means where by man and women can be educated. Literacy in itself is no education." It is an indivisible process from birth to death[16] and so the whole of education of the body, mind and soul should be imparted to the children through a handicraft.

While Gandhi was thus full of the educational ideas derived from his own experiments and deliberations, a favourable circumstance came in which he could express himself more effectively. According to the Government of India Act of 1935 which provided for a limited form of provincial self government, elected Congress Ministers were entrusted with the administration of all provincial subjects in 1937. The Congress ministers in dealing with education, faced critical problems. "The level of literacy in India was very low and a considerable expenses of education was necessary to take this problem. But the financial resources . . . were limited and did not permit new expenditure on a scale anywhere near the figure required for the expansion of education."[17] Gandhi found a favourable circumstance and put forth his revolutionary ideas of education

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16.Harijan, 31. 7. 1937.
17.Ramanathan G., Education From Dewey To Gandhi, (Asia Pub.Madras), 1962, p.3

in the form of a new scheme, otherwise called as Wardha Scheme or Basic Education or Nai Talim which took the public by surprise and invited strong criticism from the elite. They "demolished it completely either with a derisive smile or with the shrug of the shoulders."[18] Yet, Gandhi got a few supporters.

An educational conference of two days was called at Wardha, restricted to those who were serious about the problem of education and limited in number together with the Congress Educational Ministers of the provinces. Under the chairmanship of Gandhi, the scheme and the following propositions were discussed in detail.[19]

1. "The present system of education does not meet the requirements of the country in any shape or form. English having been made the medium of instruction in all the higher branches of learning has created a permanent bar between the highly educated few and uneducated many. It has prevented knowledge from percolating to the massess. . .

2. The course of primary education should be extended atleast to seven years and should include the general knowledge gained up to the matriculation standard, less English and plus a substantial vocation.

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18. Acharya Kripalani, Latest Fad, op.cit. p.8
19. Gandhi, Basic Education, op.cit. p.17

3. For all round development of boys and girls all training should as far as possible be given through a profit yielding vocation.

As a result of the deliberations made in the conference the following resolutions were passed.[20]

1. That in the opinion of this conference, free and compulsory education be provided for seven years on a nation wide scale.

2. That the medium of instruction be the mother tongue.

3. That the Conference endorses the proposal made by Mahatma Gandhi that the process of education through out this period should centre around some form of manual and productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.

4. That the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers.

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20. Zakir Hussain, Basic National Education, Talmi Sangh, Wardha(1939) p.1.

The conference then appointed 'a committee of - learned' persons under the chairmanship of Dr. Zakir Hussain to formulate a scheme of Basic education on the lines suggested by the resolution of that conference. Dr. Zakir Hussain, the then Head of the Jamia Millia submitted a reasonable report called 'Basic National Education', in pedagogical terms that the educated could understand and appreciate. In the words of Gandhi the scheme was a revolution in the education of village children and it is in no sense an importation from the west.[21]

The Congress was "persuaded to commit itself on the basis of this report which passed an inoffensive resolution endorsing the innocent looking principles enunciated by Gandhiji and accepted by the conference." And in a resolution 'the seal of Congress authority' was fixed on the new scheme.'[22]

According to the resolution, Dr. Zakir Hussain and Shri Aryanayakam were asked to take steps under the guidance of Gandhi to bring into existence an Education Board ' to work out in a consolidated manner a programme of Basic National Education and to recommend it for the acceptance to those who are in control and shape public and private education.' The Board was empowered to

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21. Gandhi, 'Forward' Basic National Education, Hussain Zakir, op. cit.
22. Kripalani, Latest Fad, op. cit. p.9.

frame its own constitutions.[23]

The Educational Board was appointed under Gandhi's advice which met in April 1938 and appointed several useful sub-committees of experts. It sanctioned a modest budget and transacted other connected works.

The implications of the new scheme centered round two important principles viz. the principle that all education be woven round a craft and secondly the principle that the produce of such craft be made economically remunerative to cover the cost of education, atleast the teachers' salary. In elaborating this two ideas one can see how Gandhi was making out a sound educational policy to his country men which is fitting to the prevelent condition in every respect and which is in consonence with the new trend in the educational milieu in the advanced countries. At the same time his educational ideas reflect his philosophy of life in general in the practical sense. While stressing this productive enonomic aspect at the first meeting of the Central Advisory Board of Education, Dr. Zakir Hussain expressed strongly against critical quarries in the following words. " If all the products of craft from all the schools in India were eventually to be drowned

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23. Ibid. p.10.

in the ocean, even I would still insist that every single article should be prepared with the utmost efficiency and intellectual and practical integrity of which an individual is capable."[24]

Gandhi wanted that his ideas on education should be based upon Truth and Non-Violence which will allow no exploitation of man by man in the socio-ethical and cultural planes and which will aim at the general good 'unto the last'. If it should fit to India, a land of villages in degenerated forms, education should aim at improving the villages and villagers. "If we want to impart education best suited to the needs of the villagers, says Gandhi, "we should take the Vidyapit to the villages. We should convert it into a training school in order that we might be able to give practical training to teacher in terms of the needs of the villagers."[25]

Regarding village handicrafts Gandhi said that it was the pivot and centre of Basic education beyond any doubt and he could not call the method adopted in the institutions of India as education. To him it was nothing but debauchery of mind. It informs the mind anyhow, whereas the method of training the mind through

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24. Saiyidin, Progress of Education in India, Government pub.1947-[illegible] p.63
25. Gandhi, Basic Education, op.cit. p.12.

village handicrafts from the beginning as the central fact would promote the real, disciplined development of the mind resulting in conservation of the intellectual energy and also the spiritual . . ." It was his deliberate opinion that the present system of primary education was not only wasteful but also harmful. Most of the boys were lost to the parents and to the occupations to which they were born. They picked up evil habits, affected urban ways and got a smattering of something which may be anything else but not education. The remedy, he thought lay in educating them by means of vocational or manual training.[26][27]

The core of his emphasis was not the occupation but education through manual training. He mentioned Takli or the spindle because of its rich educational possibilities and contemplated a seven years course around takli for the primary level which would culminate according to Gandhi in the practical knowledge of weaving. Teaching of Takli spinning presupposed imparting of different type of knowledge such as cotton, soils, regions, history of Indian Handicrafts, and other related part of knowledge in arithmetics and sciences. It is not the wish of Gandhi that Takli alone should form

26. Ibid. p.14
27. Ibid. p.20

the craft. Other crafts can also form the core around which the various subjects could be correlated.

After analysing the evils of the existing pattern of education Gandhi said in the following words " I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. . . I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done to day but scientifically, that is the child should know the why and the wherefore of every process. [28]

When the knowledge gained through the productive craft is linked with the various aspects of life or various subjects, it satisfies one of the most fundamentalre requisities of Progressime education as advocated by eminent educationists in the long line. Acharya Vinoba Bhave once in a conference expressed the idea thus: " I call the Wardha system of education the correlation method. Productive work should give warmth to education and education should give light to productive work." [29] Thus the concept of correlation naturally occupies the central importance in Basic education in spite of its

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28. Harijan, 31. 7. '37.
29. Principles and Problems of Correlated Teaching, Govt. Pub. 1961. p. 73

many misunderstandings. It tries to correlate effectively the social, physical, vocational environment of the pupil through the craft. " Basic education has been defined as education for life and through life, attempting to make a child's life better, richer and fuller, thus making him serve the society in a better way. For this the process of learning should centre round the life experience of the child. Thus conceived, learning should be active, purposeful, effective and should satisfy the needs of the child in relation to the society. In order to realise the ideals of Basic education in school practice, correlation is used as the method of education. The concept of correlation pre-supposes that child's mind is an integral whole, welcoming experiences as unity and not as a collection of separate unconnected fragments. When applied to education, it implies that knowledge should not be given in the form of mechanical units, but should be imparted in response to the individual and social needs of the child while he is pursuing some purposeful and productive activity." [30] As a Pedagogic principle recognizing education by doing, it strives to concentrate and correlate the entire curriculum around a single subject. Various subjects like

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30. Principles and Problems of Correlated Teaching (Govt. Pub. 1961), p. 6

Geography and Scripture were tried. At last, it was the system of Basic education which recognized the craft as the centre of effective correlation and rich educational possibilities.

Accordingly, in Basic education, the medium of education is craft and craft is not merely another subject added to the curriculum, but it is regarded as a medium through which man ~~tut~~ utilizes the various physical and social environments. The term correlation attains a further depth when " the school programme is developed out of adult occupations and such adult occupations when transformed into school activities are called crafts which are the sources of educational possiblities. The operation of crafts is the main item in the school programme and at the same time there is an academic content in the school programme which functions as its central structure."[31] Further, in Basic educational institutions, the teacher and the students " as a creed and an article of faith", participate in all activities such as spinning, cleaning, cooking, serving, decorating and celeberating festivals which will certainly open out large vistas of correlatio with various subjects effectively.

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31. Ramanathan, Education from Dewey to Gandhi, op.cit. p.219.

Correlated teaching in the primary level is generally done under the following general principles:

1. Children are active by nature and learning in this stage is effectively acquired through actual life situation and experience utilizing the child's interest and experience as motivating power of learning.

2. Knowledge is always received by the child as an integral whole coming out of different life situations. Hence unrelated fragments of knowledge divorced from life situations are not natural to the child's process of learning.

3. This correlated technique helps the harmonious development of the child by imparting integrated knowledge and connecting it constructively with home, school, and community.

4. Activities related to vocational (craft), physical and social environments are utilised as media of learning and teaching.

5. Correlative technique involves careful planning, execution, and proper evaluation. Shri G. Ramanathan clarifies the principles of correlation under three heads viz. the theorem of fundamental correlation, the theorem of supplemental correlation and the theorem of environmental correlation. According to him correlation

must be understood as the correlation and integration of the academic content of the curriculum with the crafts.
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Correlation is not limited to the main craft. It extends to subsidiary crafts wherever such crafts exist. It includes even activities, such as washing and cleaning and which are essential for living and which must exist in every Basic school. The entire life of the locality, both in its natural and social aspects, comes with in the scope of correlation. However, correlation with the main craft remains the central structure of the edifice of correlation, other means of correlation such as subsidiary craft activities and environment being only outhouses."
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Moreover, as living consists and reflects some activities connected with some occupations, we may hold that any segment of the operation of crafts contains in it segments of different subjects. Though the composition of different pieces of craft work in terms of the various subjects will be different, the successive performance of consecutive items of craft-work ensures continuity of development in each subject. Hence it should be thought of not as the perception of the conf-

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32. Ibid. p.222,225.
33. Ibid. p.234

configuration of elements of the various subjects in a particular item of craft work, but as the total perception of the relationship of different subjects to the entire craft work. Only such total correlation will give out the significance of various subjects in life. Therefore correlation in Basic education signifies the total correlation of a subject with life as a whole through the craft-medium.[34]

Such total correlation around craft and activities again involves another major pedagogic principle viz. the Progressive Reconstruction of experience. This theory implies an already experienced experience which should be made to re-appear deliberatly into the pupil's experience which has a constructive feature better than the former one. Life is one contineous whole for any individual with constant interplay of all the social factors such as home and school, community and customs, religious and other celeberation and national factors. Hence in schools also such programmes and problematic activities should be so arranged as to provide and ensure the progressive reconstruction of experiences. This aspect of Basic education is well brought out in the words of Acharya Vinoba Bhave. " It is not merely

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34. Ibid. p. 225, 226.

Nai Talim as it has been described from the very beginning, but NIT NAI TALIM, that is, education which is ever changing, ever new, ever fresh. This is the definition of Basic education." [35] These considerations make it very clear that the fundamental principles involved in the recent educational theories such as learning by doing, or learning through experience, the problem method, the Dalton plan, the Heuristic Plan and the Activity method are naturally forming the basis of the Basic educational system. It tries to deal with the actual problems within the actual life of the child and to solve them progressively with rich educational potentialities.

Basic education further provides for the 'digital acquity', the use and development of the 'cunning of the hands and fingers' which has built up the magnificent superstructure of civilisations so far from the dawn of history. "The recognition of digital acquity as a factor in learning is the greatest achievement of Basic education in the field of psychology. It has emerged out of a new concept of the evolution of man." [36] When his forelegs ceased to be legs at all and became his hands dangling idly on his flanks, he began to seek

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35. Acharya Bhave, <u>Problems of Correlated Teaching,</u> op.cit.p.63
36. Ramanathan, <u>Education from Dewey to Gandhi,</u> op.cit. p.219.

occupation for them and in that search, through the millenium, he built up the whole edifice of human civilization. " The heritage of mankind is the aggregate achievement of the human hand."[37]

Another psychological fact is explicit in the theory of Digital Acquity viz. the close connection of human intelligence with man's hands. " The body exists only in terms of activity and mind is nothing but directed activity. Body and mind do not for any practical purpose exist independent of each other. They are only postulates to facilitate logical analysis and philosophical discussions."[38] Intelligence grows with every improvement in digital acquity according to some mathematical formula.[39] And " if intelligence is the product of our heritage and if our heritage is mostly the work of our hands and fingers, it cannot be denied that there is a close relation between intelligence and manual skill."[40] Basic education retrieved that digital acquity and placed it on the right path. It may be claimed that activity, manual training, and handicrafts do find a place already in the curriculum according to the earlier educational thinkers. But only in Basic education it has been organically knit together through

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37. Ibid. p. 202.
38. Ibid. p. 205.
39. Ramanathan, 'Digital Correlate of Mental Functions' Journal of Education and Psychology, (Baroda, Jan. &April, 1966) vide Ramanathan, op. cit. p. 212
40. Ibid.

a central craft with productive, economic and educative value as a central structure of the whole of education. It is not possible under Basic educational system to ignore the academic aspect of curriculum at the expense of manual or craft activity or vice versa. The integration of the school with home and community is best achieved by the central craft activities. Craft work is organically connected with Basic education and it is nothing but a carcass when divorced from craft work. It is the corner stone of the whole structure of Basic education and pedagogic superstructure. Once Gandhi said " the brain must be educated through the hand. If I were a poet I could write poetry on the possiblities of the five fingers. In my scheme of things the hand will handle tools before it draws or traces the writing. "[41] From the very first day in a Basic school, the child begins to learn the use of his hands and fingers in a planned and systematic way progressively towards newer aims. Gandhi explained how the mind could be trained through the hands in the following words in a reply to a question of Shrimathi Asha Devi Ariyanayagam. " The old idea was to add a handicraft to the ordinary curriculum of education followed in the schools.

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41. Ibid. p.213.

That is to say, the craft was to be taken in hand wholly separately from education. To me that seems a fatal mistake. The teacher must learn the craft and correlate his knowledge to the craft, so that he will impart all that knowledge to his pupils through the medium of the particular craft that he choses."[42]

It may be supposed that craft centred activities with enonomic values would create drudgery and boredom. But experiences in Basic education centres proved quite the contrary. As naturally busy, restless, and curious in these primary stage, pupils took to activity centred education most willingly and joyfully. As the activities are going on in actual, realistic environment, they provide for real concentration, curiosity, imitation, efficiency and for the creative urge that are in the children. It is under this creative drive and the interest therein that the child seeks to reconstruct his experience. The community life with other activities like cooking, cleaning, celeberations, projects, assembly, prayer and debates together with self government incalcate social and civic qualities and understanding.

It is the claim of Basic education to have substituted co-operation for competition through the whole

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42. *Harijan*, 18. 2. '39.

range of the school programme and the foundation of Basic education are also the foundation of democracy.[43] The democratic principles in any society, if applied to the theory of education, will yield certain fundamental educational principles such as the confirmation of educational programme and organization with the democratic pattern, satisfying all the participants, discouraging social stratifications and encouraging co-operative spirit and other positive traits.

This aspect of education through a craft leads to another important aspect of Gandhian education viz. the aspect of self sufficiency. The boy must pull his economic weight from the very moment of the beginning of its school career through its produce. The cost of such produce should defray the cost of education or atleast the salary of the teachers. Gandhi was convinced strongly that " there was no other way to carry education to crores of our children, we could not wait until we had the necessary revenue to meet the educational expenditure of the country.[44] This is the self supporting aspect of Gandhi's education which he thought would remedy the financial problem to defray the cost of education for the millions of the Indian

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43. Ramanathan, Education From Dewey To Gandhi, op.cit.p.38.
44. Harijan, 11. 9. '37. & Gandhi, Basic Education, op.cit.p. 22.

children, and at the same time would remedy the social and national problems. He stresses this point in his own words thus: ". . . if we want to eliminate communal strife and international strife, we must start with foundation pure and strong by rearing our younger generation in the education I have adumberated. The plan springs out of non-violence. . . " [45] Shri Mahadev Desai expresses this in the following way. " The idea of self-supporting education cannot be divorced from the ideological background of non-violence and unless we bear in mind that the new scheme is entended to bring into being a new age from which class and communal hatred is eliminated and exploitation is eschewed, we cannot make a success of it. We should, therefore, approach the task with firm faith in non-violence. . . " [46]

The self supporting aspect of Basic education is used in two senses: the self supporting nature of education in an individual's later life and the self supporting nature of education itself. Education must be taken as an insurance against unemployment. The child after completing a seven years course in primary education [47] should be discharged as an earning unit. The poor children naturally give an helping hand to their parents. That itself is an education. In the same line the state

45. Gandhi, Basic Education, op.cit. p.24
46. Educational Reconstruction p.94 vide Philosophy of Education, op.cit. p.22
47. Harijan, 11.9.37.

In the same line the state returns the children after seven years primary education to the family as an earning unit, thereby cutting the root of unemployment.

The implication of Gandhian term 'self-sufficienct' denotes not only the meeting of the expenses of the teachers' salaries through manual and productive labour, not only the guarding against enemployment in later life, but also the creation of such attitude in one's life which is more important than any other aspects. When an individual's attitude is so shaped that he willingly does all the work by himself, private or public, where is the need for exploitation of any kind? Gandhi did so all through his life. He was his own cook, servant, dhobi, and scavenger. He expected that the attitude created by this concept of self-sufficiency should so pregmeate in every aspect of socio-economic and national life.

Gandhi further indicates that the mere self-supporting aspect alone is not the 'acid test' of the Wardha scheme. There is another test also. In his own words, " if such education is given, the direct result will be that it will be self-supporting. But the test of success is not its self supporting character, but the

whole man has been drawn out through the teaching of the handicraft in a scientific manner. In fact I would reject a teacher who would promise to make it self-supporting under any circumstances. The self supporting part will be the logical corollary of the fact that the pupil has learnt the use of every one of his faculties. If a boy who works at a handicraft for three hours a day will surely earn his keep, how much more a boy who adds to the work a development of his mind and soul." 48

The concept of self-sufficiency in the school, again leads to a suitable craft, productive in nature, rich in educational possiblities around which all the aspects of education should be woven. While attempting towards self realization, the labour thus accorded will ensure in the pupil, self-reliance, industrial nature, discipline, digital acquity, character development and citizenship traits, dignity of labour, curiosity of the proceedure and thirst for knowledge. Thus labour does not stand for its own sake, and neither attaching economic value for educational purposes in the school premises is baneful. Great educators from ancient and recent times have accepted this ideal.

Harijan, 11. 6. '38. (48)

The idea of imparting primary education through the medium of village handicrafts was conceived by Gandhi as the 'spear-head of a silent social revolution' fraught with the most far reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way toward eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a just social order in which there is no unnatural division between the 'haves' and 'have-nots' and every body is assured of a living wage and the right of freedom. And all this would be accomplished without the horrors of a bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India . . . "[49]

Besides the idea of social revolution, Basic education contemplates to revolutionize the mode of educationby emphasizing the training of hands. " Our education has got to be revolutionized. The brain must be educated through the hand. . . Why should you think the mind is everything and the hands and feet nothing?

49. Ibid. 9. 10. '37.

Those who do not train their hands, who go through the ordinary rut of education lack 'music' in their life. All their faculties are not trained. Mere book knowledge does not interest the child so as to hold his attention fully. The brain gets weary of mere words and the child's mind begins to wander. The hand does the things it ought not to do, the eyes sees the things it ought not to see, the ear hears the things it ought not to hear, and they do not do, see, or hear respectively what they ought to. They are not taught to make the right choice and so their education often proves their ruin. An education which does not teach us to descriminate between good and bad, to assimilate the one and eschew the other is a misnomer."[50.]

Basic education is thus calculated contribute to the economic and political advancement of the country unlike the present system of primary education which was devised without any thought of the economic advancement of the country. "The state gets no return whatsoever for the money it is spending in primary education" says Gandhi while advocating the cause of Basic education in a conference.[51] He pointed out to

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50. Harijan, 18. 7. '39.
51. Gandhi, Basic Education, op.cit. p.79.

the data collected by Shrimathi Asha Devi Ariyanayagam to prove the soundness of economic results of Basic education in schools.

Basic education, atleast in the period of its innovation in the various centres and schools of the country proved a source of great national awakening. In a country where the percapita income in some province is Rs.70 per year and in some province like C.P. villages Rs.12 per year villagers were idling away the time during the offseason before the inception of Basic education.[52] With the advent of Basic education institutions in various centres under enthusiastes, the village folks learnt to spin and talk about its implication with great awakening. Gandhi was more than enough convinced that " Basic' education is sure to promote economic and political advancement of the country."[53]

Pointing out the artificality of the traditional type of education, he stressed that education should be carried on in the actual life situation, through a craft so that the child may assimilate whatever it learns. This artificiality in the class rooms when analysed naturally focus to the 'education through foreign medium.' Gandhi was of strong opinion that children should be

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52. Kumarappa'Report on Rural Industries'Basic Education, Gandhi, op.cit. p.80.
53. Ibid. p.81.

taught through mother-tongue in the primary level. "Among the many evils of foreign rule" says Gandhi, "this blighting imposition of a foreign medium upon the youth of the country will be counted by History as one of the greatest." "It is doing violence to manhood and[54] especially the womenhood of India to encourage our boys and girls to think that an entry into the best society is impossible without a knowledge of English. English education has emasculated us, constrained our intellect and the manner of imparting this education has rendered us effeminate."[55]

Education for democracy and citizenship training is inherent in the Wardha Scheme. The organization of the school, its activities, routine, are all based upon an inherently democratic set up and community life on the basis of self-government which would not only inculcate democratic and citizenship traits in the pupils but also will form the basis of an active life of discipline and health education.

Later Gandhi announced that Basic Education is Life Centred Education affecting the whole life of the individual. The various stages of Basic education namely

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54. Gandhi M.K., To The Students, Vol. I, (Anand T. Hingorani, Karachi, 1945), p. 28.
55. Ibid. p. 24.

pre-Basic (equvalent to Kindergarten), Junior Basic - (lower primary stage), Senior Basic (upper primary stage), Post-Basic (secondary level), Rural Universities (College level) and Adult Education for the grown ups cover the whole span of life leaving no stage unaffected.

Gandhi's educational principles, when analysed, are rooted in the most recent educational views of eminent educators and educational psychologists which will be discussed in a different context. Dr. Zakir Hussain trenchantly puts it " Psychologically it is desirable because it relieves the child from the tyranny of a purly academic and theoratic instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience and may be made an instrument of educating the body and the mind in co-ordination. The child acquires not the superficial literacy which implies often without warrent, a capacity to read the printed page, but the far more important capacity of using hand and intelligence for some constructive purpose. This, if we may be permitted to use the expression, is 'the literacy of the whole personality.'[56]

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56. Educational Reconstruction p.121 vide The Educational Philosophy of Mahatma Gandhi, M.S. Patel, op.cit. p.186.

In India, if not in other countries, we may say that Basic education restored the human hand to its legitimate place in the scheme of education and thus connected the brain with the hand or thought with - action, bringing the fact to light that without the hand the human brain could never have been developed. Mr. Ramanathan in his book Education from Dewey to Gandhi, and Dr. Verma in his book Basic Education brought out this factor more eloquently.[57] The same idea is also expressed by Kaka Kalelkar that the whole personality of the student has to be developed through manual work. He says, " so far we have used the tongue and the ear for the evolution of the mind and the heart. Eyes also have been used more for cramming than observation. But now we should realize that the true development of the mind and the heart can only be through manual labour."[58]

In the educational field a large volume of opinion had been created in favour of craft centred education and even the Sarjent Report approved of its validity. After a cessation of its progress due to the second world war, it demanded the redoubled attention of the

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57. Ramanathan, Education From Dewey to Gandhi, op.cit.pp. 203, 214.
Dr. I. B. Verma, Basic Education: A Reinterpretation, (Sri Ram - Mehra & Co, Agra, 1969) pp. 60 - 65.
58. Patel M.S., Educational Philosophy of Mahatma Gandhi, op.cit. p. 78.

leaders of the Congress and the public. The scope of Basic education was extended to cover the ages of six to fourteen and an eight year syllabus was drawn up. The Hindustani Talimi Sangh with its Head Quarters at Wardha became the chief interpreter and executer of Basic education. With the advent of political independence and Congress power, Basic Education was declared as the official policy of all Governments in India and steps were taken to implement the policy at different paces in different states.

Basic schools, and Basic Training schools were started by the various State Governments on the basis of a basic craft and correlated subjects centering round the basic and routine activities. Self-discipline, Self-supporting, Self-government, Community life were the dominent features developed in these institutions. Basic Training Colleges and Post Graduate Basic Training Colleges were also started at various centres for the training of the teachers at higher levels. Seminars and Conferences were held and Refresher Courses and Re-training courses were organized for teachers and departmental staff. The first annual report of the Hindustani Talmi Sangh was very enthusiastic over the progress of the schools. " Without any detriment to the objectives of academic

education, the produce of the children's craft-work at the Segaon School has been actually in excess of the expectation formed at the outset."[59]

The above discussion of the Basic education envisiaged by Gandhi brought forward so many truths educationally valuable. Even though the concept of Basic education in some form and with the same name was observed by the American school endeavour during the Civil War time and afterwards, Gandhi struck at it out of his own experiments and intution in concrete situations. "So far as Gandhiji is concerned, education through manual work or a craft is an original idea" says J. B. Kirpalani.[60] "This Basic education has grown out of the atmosphere sorrounding us in the country and is in response to it. It is therefore designed to cope with that atmosphere" says Gandhi.[61]

Though not an educationist in the strict sense of the term, his views on education such as activity or craft centred education and life centered education or practical education come very near to the views of the advanced thinkers on the line. He might have heard or might not have heard about the progressive educational

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59. Ibid. p.196
60. Kripalani, Latest Fad, op.cit. p. 21.
61. Harijan, 2. 11. '47.

trend in the world. He himself professed that he arrived at his educational views by himself. Perhapes the social milieu in the world at large, the happenings in Russia and other countries or his experiences in self-help abroad together with the influence of books and personalities, or his contemplative religious and practical nature and concrete circumstances or through his co-workers like Kellenbalgh and others and later through the situation in India might have helped him to arrive at his educational conclusions. Whatever might be the truth, "he lived a full life, in the widest possible meaning of the term. There was no aspect of life, public or private, which he did not touch. There was no problem which he was not called upon to tackle. . . As a result, very often he came out with facinatingly original and daringly revolutionary suggestion. The educational problem too he dealt with in his characteristic way and there by droped a bomshell."[62]

His educational views are nothing new to the world. "It would be presumptuous even for the most ardent admirer of Gandhiji to claim that Gandhiji evolved a philosophy entirely new in its content and formulations."[63] Every great thinker has to draw on the thoughts of his

62. Ramanathan, Education From Dewey to Gandhi, op.cit. p.4
63. Patel M.S., Educational Phy. of Mahatma Gandhi, op.cit. p.70

predecessors before there is full flowering of his genius. This is further authenticated by Shri J.B. Kripalani and Dr. Zakir Hussain[64]. Yet, strangely enough it is said that Gandhi 'without studying' them propounded his educational theories out of his own experiments originally. More than others, he himself very often spoke of himself as one who had not really discovered any new thing but had only translated or redefined the hoary truths for the modern age and had chiefly tried to apply them to the group life of man in society. Whatever may be the case, 'the idea' is neither new nor revolutionary. . . The idea has been advocated often enough and notable efforts have been made in the past to work it out."[65] But at the same time, some learned disciples of Gandhi like Shri Kripalani and Dr. Zakir Hussain express in vehement terms that his educational ideas are original. " The way in which Mahatmaji has placed his present scheme is certainly original" says Dr. Zakir Hussain. It may not be a new thing, but it has been "presented in a new light" observes Acharya Vinoba Bhave. This aspect is owned by Gandhiji himself. My " scheme is absolutely different, because it is a rural one."[66]

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64. Ibid.
65. Kripalani, Latest Fad, op.cit. p.21.
66. Educational Reconstruction, p.44, vide M.S. Patel, op.cit. p.5?.

The outstanding contribution of Basic education to the evolution of educational theory is the revolt against the existing artificial methods of education and taking the child back to its rightful place from the paedocentric, rote and passive educational system. He preached activity which is innate and necessary and which is backed by earlier psychologists and educationists. 'Drawing up' and 'developing the whole personality of the pupil' according to him must be through craft which was a novel idea. "He is perhaps the first educationist to preach and practise on such a larger scale the idea."[67] The idea of craft, activity, productivity in the real context, and thereby intellectual development or integrated personality. It is not only a revolt against the existing impractical educational system, but also a revolt against the existant social and economic conditions. He combines at one stroke all the three revolutions. We can find the principle of activity centred education or learning by doing in the teachings of earlier thinkers of both east and west. The Vedic conception of students and the Gurukul system of education, Socretus, Comenius and the renaissance thinkers were all talking against formalism. "From Bacon, Montaingne, John Locke,

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67. Ibid. p.57.

the Encyclopaedists, upto the present day philosophers and educationists, it has been one long protest against scholasticism and its divorce from nature and reality. . ."[68] Rabelais and Luther, Rousseau and his followers like Pestolozzi and others, Froebel, Herbart and Montessori, Parker, William James and Dewey were all doing the same work in diverse form by raising their voice against traditionalism and formalism in education and realizing the real value of childhood and redeeming it.

The idea has been aptly put by Dr. William Mulder in one of his articles in the following words: "The connection between life and knowledge, thought and action is of special concern in an age when the advancement of learning at times seems a mixed blessing, an age of paradox which sees learning advance only to have civilization retreat, an age of great scientific conquest and appaling cultural lag. The behavioural sciences thrive but behaviour worsens. Shakespearean scholarship ripens but literacy declines. Medicine triumphs over pain and diseases but the race is sickly. Physics splits atoms for peace and the nations prepare for war. Technology produces abundance and unemployment. The gap between intellectual promise and social performance is

68. Ibid. p. 60

greater than the missille gap."[69] Gandhi's views in education go with one accord with all the progressive line of thinking. The important aspect of activity in education was stressed by Rousseau and Gandhi in the same way. Rousseau said, "the bodily activity which seeks an outlet for its energies is succeeded by the mental activity which seeks for knowledge."[70] Dewey later stressed the same idea. Gandhi also emphasised the same idea independently in the following words: "Physical drill, handicrafts, drawing and music should go hand in hand to draw the best out of boys and girls and create in them a real interest in their tuition."[71] So also we can see points of similarities in their views of using the children's limbs and training in hands in the writings of both the thinkers. Both of them were against passive learning, storing up the mind with undigested mass, rote memory and bookish knowledge. Rousseau said "if instead of making a child stick to his books, I employ him in a work shop, his hands work for the development of his mind. While he fancies himself a work man, he is becoming a philosopher."[72] Gandhi also emphasises the same view on more than one occasion. But while the approach of Rousseau is negetive, that is,

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69. Mulder William, The Risk of Higher Education, (University of Utah Review, Dec. 1968) p. 2.
70. Emile, p.130 vide M.S. Patel op.cit. p.60.
71. Harijan, 11. 9. '37. 72. Patel M.S., op.cit. p.62

guarding the children from vices, Gandhi's approach is positive in saying that the whole education should be imparted through some productive craft.

In the same way his educational ideas coincide with the ideas of Pestalozzi, the ardent disciple of Rousseau, who became a begger so that beggers may live like men. The orphan school of Pestalozzi and his other experimental centres of education with their activity, simplicity and community living have their close resemblences of Gandhi's ashram living and educational experiments at Phonix Settlement, Sabarmati Ashram and Sevagram. The later educational methods like Montessori Method, Dalton plan, The Project Method, The Gary System and the Heuristic Method also emphasise activity in some way or other as an integral part of education.

It is noteworthy here that Karl Marx and the Russian educational system in the elementary level have some central idea common to the Gandhian concept of education, as evident from the following passage. " Alth " Although the education clauses of the Factory Act go a very little way, atleast they embodied a proclamation that the giving of elementary instruction is to be a necessary accompaniment of child labour. The success of the Act in this respect gave the first proof that it

is possible to combine education and physical culture with manual labour and on the other hand to combine manual labour with education and physical culture. By questioning the school masters, the Factory Inspectors discovered that the factory children, although they receive only half as much instruction as the regular day scholars, learn quite as much as often more. This can be accounted for by the fact that with only being at school for one half of the day, they are always fresh and nearly always ready and willing to receive instruction. The system on which they work, half manual and half school, renders each employment a rest and a relief to the other. Consequently both are far more congenial to the child than would be the case where he constantly kept at one." [73] Pinkwitch, the official chronicler of Soviet Education placed the labour of the pupil at the centre of their education. Every school in Russia must be attached to a production unit of some sort. [74]

Thus Gandhi is said to have created a revolution in all the aspects of individual and social, national and educational sphears in India. As he himself loudly proclaimed, he never made any novel contribution in any

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73. Marx, Das Capita, Vol. I vide Patel M.S. p. 68.
74. Ibid. p. 69.

of the sphears above mentioned. Educationally, the idea is well expressed in the following exwerpt. "Gandhiji himself never put forward any such claims. He frankly acknowledged his debt to the missionary Kellenbalg who appears to have first introduced him to the idea although in a different form. The idea itself was , however, not new. Educational thinkers, since the time of Rousseau atleast had been loudly proclaiming the slogans of 'learning by doing', 'from the heart and the senses to the brain'. In more recent times, it has been emphasised more than once and especially by John Dewey, that the aim of education should be to prepare children for the life they are to lead in the world on leaving school."[75] These theories are seen in various form among the discourses of various thinkers of the line. What Gandhi tried to do was to apply the old theories in a new context like a Lenin who applied the old theory of communism which was already expressed as a uttopian theory in the early religious works like the Bible and later given a scientific form in the works of Karl Marx, to the new social context of Russia in 1917; like a Rousseau and a Voltaire who caused the French Revolution by trying

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75. Mathur V.S., ed., Gandhiji As an Educationist, (Metropolitan, Delhi, 1951) p.72.

to apply the old teaching of Justice, Equality, and Fraternity in the new context of the 17th century and like an Oliver Cromwel and a Milton who tried to do the samething in the 16th century England. In India, Gandhi's application of educational concepts was on similar line which tried to evolve a complete individual and effect an integration of the biological, physiological, psychological, social, ethical and spiritual aspects of human personality. Gandhi thereby created a stir which might be called a revolution in a country facing its worst challenges ever made in its long recorded history of more than six thousand years and which is still in the ' Cow Dung Era' according to Nehru.[76] Hence, " it is no exaggeration to say that Gandhi has revolutionized the concept of education and at no distant date the educational practice all over the world will be influenced by his teaching."[77]

The aspect of vocational training and self supporting as given by Gandhi is unique in the annals of educational history in India and strike a marked contrast with any of the educational thinkers in connecting them with village uplife. " My scheme is absolutely different, because it is a rural one"[78] says Gandhi.

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76. Naik J.P., Educational Planning in India, (Allied Pub., Cal. '65) 77
77. Patel M.S., op.cit. p.75.
78. Ibid.

" Our schools and Colleges should become almost if not wholly, self-supporting, not through donation or State aid or fees exacted from the students, but through remunerative work done by the students themselves"[79] with the object of rejuvenating the villages and thereby India, for the benefit of village and urban children.

His application "of the law of non-violence in the training of the child as a prospective citizen of the world"[80] adds flavour and colour to his educational theories which goes in accord with the fundamental aims of the United Nation Organisation incorporated in its constitution. " Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed."[81] " If we want to eliminate communal strife and international strife, we must start with foundations pure and strong by rearing our younger generation on the education I have adumberated"[82] says Gandhi. Therefore he emphasised the positive doctrines like love, forgiveness, community living and self-sufficiency or in one word Ahimsa in education. For, as already surveyed the doctrine of self-sufficiency is not only towards economic wellbeing, but also serves as a spiritual practice and safeguards against any

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79. Young India, 1. 9. 1929.
80. K.G.Mashruwala, Educational Reconstruction, p.73 vide M.S. Patel. p.76.
81. Constitution of the UNESCO, 1946.
82. Educational Reconstruction, op.cit. p.65.

schism or division in the class room and society.

" Ahimsa in education must have an obivious bearing on the mutual relations of the students. Where the whole atmosphere is redolent with the pure fragrance of ahimsa boys and girls studying together will live like brothers and sisters in freedom and yet in self-imposed restraint. The students will be bound to the teachers in ties of filial love, mutual respect and mutual trust. . . In the hands of the educationist, therefore, it ought to take the form of the purest love, ever fresh, an evergushing spring of life expressing itself in every act. . . One may be sure that when the vidyapith is filled with the atmosphere of this Ahimsa, its students will no more be troubled by puzzling conundrums."[83]

If we take up the ideas of Gandhi on education as constituting the philosophy of Basic education in India, we can see that he pronounced his original ideas on some of the crucial problems of education such as Sex education. He felt it necessary to impart the young pupils a knowledge about the use and functions of the generative organs to a certain extent, so that they might not be misled into abusive practices. " I am strongly in favour of teaching young boys and girls

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83. Young India, 6.9.1928.

the significance and right use of their generative organs. And in my own way I have tried to impart this knowledge to young children of both sexes for whose training I was responsible." "Such education should[84] automatically serve to bring home to children the essential distinction between man and beast to make them realise that it is man's special privilege and pride to be gifted with the faculties of head and heart both; that he is a thinking no less than a feeling animal."[85] He also emphasised the aspect of self - control and sublimation in sex-education and his views on it are not contradictory to the most[86] recent views on it by psychologists and educationists.

Later on, he shifted his emphasise from handicraft to Takli (spindle) and prescribed it as the most suitable handicraft for our country which is rural and backward, as the only practical solution to our problems, making manual training the means of literary training, a centre round which a culture of peace can be built up. This constitutes the pivot of Gandhiji's educational theory and may be regarded as his unique and lasting contribution to the educational thought and hence it is given the central place in all stages of education.

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84. Harijan, 21.11. 1936.
85. Ibid, 21.11. 1948
86. Patel M.S., op.cit. p.103.

These considerations of his educational views are enough to go to prove the fact of Gandhi's place among the world's educationists.

CHAPTER V.

AN ASSESSMENT AND THE PRESENT CONDITION OF BASIC EDUCATION.

It is not within the scope of the present dissertation to probe into the practical side of Basic education. Yet, a general assessment of it would be greatly helpful in the present context and for further study. The present chapter is an attempt towards that.

The fundamental concepts of Basic education according to Gandhi may be stated in his own words as " (1). Primary education should consist of the present matriculation minus English, plus a craft. It should cover the ages of 7-14 or more. (2). The craft should be chosen from among the main occupations of the people. (3). All instruction should be correlated to the crafts. (4). Such education should be productive and self - supporting".[1] The resolutions passed at the Wardha National Educational Conference on October 1937 were declared as the official policy of the government of India. As such they are as follows: " . . . free and compulsory education be provided for seven years on a nationwide scale. (2). That the medium of instruction be the

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1. Ramanathan, Education From Dewey to Gandhi, op.cit.p.5

mother tongue. (3). That the Conference endorses the proposal made by Mahatma Gandhi that the process of education through out this period should centre around some form of manual and productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child. (4). That the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers."[2]

The various State Governments went on pursuing the policy of Basic education at the primary level at their own speed quite enthusiastically. New Basic schools were started; the existing traditional types of schools in the elementary level were transformed into Basic schools; teachers were given training in Basic education and new Basic Training Schools, Colleges and Post-Graduate Colleges were established. Re-training and Refresher Courses were arranged both for teachers and administrative officers; Seminars and Conferences were called for on region-wide and nation-wide basis for elaborate discussion and deliberations. The education

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2. Kripalani A., Latest Fad, op.cit. Frontal page.

departments of State Governments took active measures through their officers and proceedings with proper co-ordination from the Central Government. Moreover, the comitment of article 45 of the Indian Constitution to provide free and compulsory education to all children in the age group of 6-14 with in a period of 10 years added force and vigour to the efforts of the centre and State Governments' Educational Departments.

Apart from the Departmental endeavour, there were private Basic Education Centres like Sevagram, Kasi and Gujarat Vityapeeths, Jamia Millia and Santi Niketan, Gandhigram and Periyanaickenpalayam. These reputed centres of Basic education initiated by independent persons and Gandhian adherants served as great centres as beacon lights of Basic education in close co-ordination with the Governments in training and re-training the Basic education teachers and kindling discussions and deliberations more and more in the experiment of of Basic Education.

Within the campus of the Basic educational institutions, the Gandhian pedagogical concepts were based on Truth and Non-Violence such as love, understanding and community living, prayer, self supporting craft with economic and

educational possibilities, medium of mother tongue and development of proper civic and democratical traits and correlated teaching unto matric level. On their own initiative students were doing all their personal and corporate duties such as personal and environmental cleanings, morning and evening devotional meetings, Flag hoisting, celeberations of religious and national festivals and decorations, cooking, serving and budgetting, keeping silent spinning hours in the hours set apart, play and gardening, attending classes based on activity and correlation, maintaining self-government to manage their own affairs and etc. It was said that an average pupil in Basic school developed a more integrated personality than a student of the traditional school.

So then, with a view to examining its tenets, we may state the main aspects of Basic education as follows and examine each from an impartial view point. " Education unto a particular minimum standard should be universal for all citizens, male and female. It may not be compulsory to begin with, but as facilities are available it is to be compulsory. This universal minimum education be called Basic education. As the present system is of foreign importation and anti-national, this is national. Therefore it is called Basic National -

Education. (2). The course of this education is to run for seven years, beginning from the age of seven. (3). Basic National Education does not concern itself, for the present with the pre-school stage or the post-basic stage. (4). Basic National Education must be imparted through the mother-tongue. (5). In its method it must be woven round some art or handicraft. All intellectual instruction must be imparted through the instrumentality of the craft chosen. (6). The craft chosen must be learnt systematically and scientifically with a view to efficiency and practical results. It must not be learnt merely as a means either for intellectual work or for economic self-sufficiency. It must be both a means and an end. (7). The product of the craft must be economically paying. (8). Efforts should be made to see that the money value of the work done covers the pay of the teacher. (9). The State should provide the rest of the expenses, of school-building, furniture, books, maps and the whole of the apparatus including tools etc. for the craft taught. (10). The State should under take to utilize the produce of the craft by which it may meet its own requirements or those of the local bodies where the school is established. For any excess of goods produced the State should provide marketing

facilities."
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To take up the aspect above mentioned that Universal, Minimum and Compulsory education for both boys and girls should be imparted which is called Basic education, it looks more original and forward looking in a country with such mass illiteracy like India. This need for such universal free and compulsory education was realised in the past by leaders like Gopal Krishna Gokale and we have authentic evidence for his struggle towards this end in the year 1910. Gandhi like a true follower of Gohale, incorporated the same in his educational theory. But the other aspect of it which says that as the present system is of foreign importation and anti-national and his is national and therefore it is called Basic National Education have in its womb all the germs of present day educational problems, particularly language and therefore its allied national problems. Hence it demands a more careful scrutiny.

The concept of 'nation' in India was more strengthened after the advent of the British due to their connecting and consolidating work through a common media of administration and education. The indegeneous

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3. Ibid. p.73.

education in vogue in India before the British lacked systematization and organization, and religious centred through sanskrit and arabic medium, restricted to the upper and monied classes. It served only for a small percentage of the society.

In the beginning the British were not keen in imparting the English type of education is evident through the history of the 'orientalist party'. Apart from the part played by the Britishers it is by voluntry request and initiations of Indians themselves that paved the way for the English education. In a memorandum submitted to the Governor General on December 1823, Ram Mohan Roy insisted besides other things that the " Government should promote a more liberal and enlightened system of instruction embracing mathematics, natural philosophy, chemistry, anatomy with other useful sciences. . . "[4]

The improvements and extension of the English type of education was best realised on a nation wide basis and sometimes with the best of intentions by the British. This is evident by their recorded educational administration and other philanthrophic activities and the way in which they opened the gates of educational possibilities

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4. Narulla and Naik, History of Education in India, op.cit.p.75 and Selections From Educational Records, Vol.I., p.101.

to the suppressed and down trodden impartially which could not be imagined before the British era. These facts go to prove that efforts to attain national education in India started long before the advent of Basic education.

Any book on Basic education as a principle and tradition goes on criticising English education with a freehand. However such people forget that even now it is the fact that the best scholars, scientists, poets and politicians in our country are English educated. And a large majority of the educated class even now prefers English type of education. Hence simply we cannot reject English education as anti-national. With the invention of modern scientific techniques, radio, television and other achievements of Space, the world has became so tiny a globe in which there is nothing for any nation or country to call exclusively anything its own in the strict sense of the term. Any invention, whether it is in the positive side or negative side, is shared by all the human beings collectively.

In the modern political set up, the need for international understanding also works against narrow

nationalism which is the root cause of jealously, hatred, fear and war. Toyenbee, the great Historian, in his book History of Civilization stresses that civilizations and cultures have their own beginning, growth and end and the most powerful of the civilization would ascertain itself while the weaker ones would sucumb to the most powerful one. As such, it would be always a wise policy in this 20th century Space Era, to have a National Educational Policy which is consistent with the international educational set up naturally without too much emphasis on the concept of 'nation' and 'national education' in whatever way the terms might have originated.

Gandhi stresses on the education of the three H's (Hand, Heart, Head) harmoniously as to effect an all round development. He did so not because he was not aware of the importance of the three R's, but because he was keenly alive to the fact that our modern education was not balanced, as it emphasized only the the training of the mind. According to him, mental training is nothing if it is not accompanied by a true training of the heart. He subordinates the education of the mind to the education of the heart,[5] which consists in the refinement of emotional impulses

5. Patel M.S., <u>Educational Philosophy of Mahatma Gandhi</u>, op.cit. p.37

and the deepest feelings of love, sympathy, fellowship and aesthetic sense through drawing, music, and handicrafts. Such education of the heart and head, Gandhi believed would come only through the proper exercise of the bodily organs and their training. Hence, he advocated " compulsory physical training through musical drill." He holds that the development of the hand[6] and head should go side by side with the awakening of the soul. If not education would be a lopsided affair.[7] We can see here Gandhi's concern with spiritual and moral training along with many other educationists before him. However, we may point out here that mere training of the three H's without the training of the three R's would not go a long way in the present world.

In many of the ordinary Basic schools one can see a tendency to ignore the 3R's in lieu of the 3H's. As a result, public opinion is created in favour of the intellectual superiority of the non-Basic schools. Shriman Narayan expresses a timely warning in the following words: " . . . and the challenge to you is that through correlation you must show that the boy who works and who does productive work develops his

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6. Ibid. p.63.
7. Ibid. p.34

mind better than the ordinary boy. If you are not able to prove that, Basic education would never stand competition. They say, alright, you teach them craft, but the boy has a blank mind. He does not know proper mathematics, he does not know science, history, geography. Even the impression that the boy in a Basic school is bound to be inferior so far as the intellect is concerned is passing a vote of no confidence in Basic education."[8] The training in the 3R's must be considered as instruments of attaining development in the 3H's. It is rightly said that mere literacy cannot be considered as education. All these different types of activities - intellectual, moral, and physical trainings should go side by side in the proper educational milieu creating lasting values in the life of the individuals.

The policy of having Mother tongue as the medium of education sounds most sensible. Any student of the History of Education in India would understand that this is the lesson of the long past. Though there were vernacular education before the advent of the English education, they were not of the status of the English type of education, having various departments of knowledge

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8.Shriman Narayan,'The Challenge of Correlation'Principles and Problems of Correlated Teaching, Govt. Pub.1961, p.60

such as History, Geography, Civics, Science and Mathematics etc. As such they were purly religious centred education without any universal rules for curriculum and content and school administration. Education was not also considered as essentially necessary to lead a good life. With the advent of the English and the English system of education with its scientific approach and universality, there came a transformation of values in the everyday life, culture and civilization and English education began to spread more and more while the indegeneous education declined gradually.[9] Further the importance of the mother tongue was realized long before in Madras, where even the secondary education was imparted through the vernacular language in the missionary schools started by Zigenbalg and his collegues and later in Bombay at the time of Elphinston and still later in Bengal and Punjab.[10] Basic education reitrated the stand that in the primary level, instruction should be imparted through mother tongue. The discussion about language in the country naturally stimulate the question that Basic education or primary education means the 'secondary education minus English plus craft.' And it provides for the study of Hindustani and as a national language at the primary level. To discuss the problem

9. Narullah and Naik, History of Education in India, op.cit.pp.50,52

10. Ibid.

in today's context would be to enter forbidden waters, but a passing reference will have to be made to the present situation.

Beginning from the age of seven the course of Basic education is to run for seven years which includes education up to the matriculation standards. By saying this Gandhi expected that the pupil should gain the Matriculation standard of knowledge minus English which is not based on sound educational or psychological theories. The knowledge imparted in the higher standards of secondary level such as algebra, arithmetics and geometry, elementary scientific subjects and literature and poetry need a matured mind to the proper grasp and appreciation. But the childhood period of a pupil extends upto 12 years and the other two years are called the early adolescent years. It is questionable therefore, how far it would be advisable to include the curriculum content of secondary level in the primary level as Gandhi wants to do.

Basic National Education did not concern itself with the pre-Basic and post Basic stage in the beginning. But soon after independence great enthusiasm was shown in the pre-Basic and post-Basic educations. Gandhi redefined Basic education as education for life through life and

hence pre-Basic schools were attached to Basic schools and Post-Basic schools were started after the senior Basic stage. Adults education was given more stimulus with a special officer for it in various states. Moreover, Rural Universities were also started at important centres on Gandhian lines. With all these innovations the enrollment to these institutions were not encouraging and the majority of the students were clamouring for admission before traditional high schools and colleges. The causes are once again traced to the influence of Western education both on students and educators by the Basic educationists and to the inherent weakness and impractiblity of Basic education by another set. However difficult it may be to make an impartial assessment in this connection a serious study of the question should be made in the interest of education and its development.

The question of a craft as the central structure through which all instruction must be imparted is another important feature of Basic education. The positive side of this aspect has been already discussed as to how activity is connected with intelligence and how activity is advocated and practiced in education in other European countries and America. Dewey gave particular emphasis to this in his Laboratory School in the Chicago University -

with his followers and later educational psychologists along with other supporters. It is a matter of great value that Gandhi arrived at this idea of activity in his own original way and educational experiments. Still more, he added the conception of a craft as the centre of educational activities which is his most original and colourful idea devised to fit in the conditions of the country at the moment as a solution to the most baffling socio-economic and political problems. But at the same time it was this aspect of Basic education which suffered the worst criticisms both by the educationists and the enlightened public. There is enough evidence in the writings on Basic education and by Gandhi's own ideas in the form of discourses, questions and answers, resolutions and correspondence.

It was argued that it would cause drudgery in the minds of pupils to practice a craft and it would amount to child labour which was discouraged in the past. There are people who conceive the child as an angelic creature alive to nothing but impressions of beauty. Such people disapprove the introduction of such gross things as monetary values into the child's experience. Further, the idea would destroy the devine nature of

the children attributed to them from very early times and later by Froebel and others. Some argued it would be wasteful and will not pull its economic weight. No one would come forward to use the products of the pupils like the khadi cloth where there is an abundance of Textile and Mill cloth in the open market.

Gandhi argued and answered the critics that it would not be causing drudgery and boredom to the minds of the children because it is the very nature of children to be active, busy, and curious and because of the close connection between head and hand along with other relevent reasonnings. He said it was not education and a craft, but education through the craft. He was not for undue importance given to book learning and felt that learning should come through activities. The activities in order to have educational potentialities to the children should be related to the actual life and hence Gandhi advocated adult occupation as the core-craft around which the other subjects and school life should be connected. A psychological flaw can again be pointed out in saying that " the activities in order to be capable of leading the child to learning should be related to the actual life of the children." [11]

11. Ramanathan, Education From Dewey toGandhi, op. cit. p.16.

But psychologically it is said that children are entirely in a different world at every stage with different instincts, emotions and character patterns. Hence it is possible to ask the question how far it is correct to expect children to do adult activities and feel and behave like adults. Whatever might be the pros and cons, when Basic education was actually put in to practice in the country, this aspect gave varied experiences to the administrators of Basic Education as a whole.

It may be further counter argued that Basic education is only another name of activity centred education which is the most authenticated educational theory in the history of educational thought. From the knowledge centred education the emphasis was shifted to the child centred education in the middle ages and still later in the 19th century and 20th century to activity centred education. Even though a child is asked to do the adult craft as core-craft with correlated educational potentialities and possibilities with the curriculum, the child's understanding of them would be always from his point of view only. The craft centred activity and correlation method when put into educational practice, were found to provide education to the children with

all the attributes of modern education such as joy and play, rest and activity, curiosity and creativeness etc.

Firstly it involved correlation of the various subjects to the central craft chosen and thus posed some problems. In some respect, great enthusiasm was shown in correlated teaching around a craft both by teachers and students. But there was misconception about the notion of natural and unnatural correlation or forced correlation. Not only subjects can be correlated with the main crafts chosen, but with the other routine activities as well. As far as possible, there must be natural correlation which must be flexible for growth along with the growth of the pupils' age and maturity. These problems will be solving themselves in the long run as the experience of correlation increase and with the production of sufficient published works on it. It was found that, however, disciplinary subjects like algebra, geometry, and mathematics and some topics on science did not subject themselves wholly to the correlation technique.

It cannot be claimed that the theory of correlation is originated wholly with Basic education. The theory as such was long before stressed by educational

thinkers in various countries. However it cannot be denied that in Basic education the correlated teaching technique finds its fuller expression. Not only it sustains interest and curiosity but also develope team spirit and community living, co-operation and responsiblity, originality and imitation because Basic education through craft involves correlated teaching and correlated teaching involves activities of the 'regular' and 'routine' type.

The selection of a suitable craft often posed pedagogic and administrative problems. In cotton growing areas, spinning was adopted as the main craft because of its rich educational possibilities. But the vastness of the country with varying geographical background is not always conducive to select the same craft for all the schools of the country unanimously. Anyhow, it was left to the particular regions to select a suitable central craft rich in educational possibilities. It was not considered necessary to have only spinning as the core craft. For example, Bihar took to agriculture while Assam took to carpentary and Madras to spinning. In some special places where there are some other materials abundantly, they are free to take up that

that craft. In Pathamadai in Madras, where there is abundant growth of a particular type of grass, mat weaving is taken as the central craft and not spinning.

Though the idea of craft is novel and interesting, it creates problems when the craft chosen must be learnt systamatically and scientifically with a view to gain efficiency and practical results. The scientific understanding of it would be easier with trained and experienced teachers and the scarcity of trained teachers was always felt by the state governments. Hence, they organised retraining and refresher courses and seminars and conferences to discuss and solve the problems they were facing in various levels.

The aspect of basic education that the product of the craft must be economically paying, and efforts should be made to see that the money value of the work done covers the pay of teacher can be considered as the central aspect of Basic education having in it both merits and demerits of the system. A student is earning while learning however small the aount may be that he earns and if all the pupils of the sub-continent can earn like this, atleast three annas per day, the total national income would be greater to that extent and -

students can manage to earn atleast to defray the cost of the teachers' salary besides having educational experience which is practical and scientific. This is the contention of Gandhi and the Basic educationists. When the scheme is put into practice it worked well in the beginning in the reputed centres of Basic education about which we have ample evidences in the annals of Basic education. This surging enthusiasm was reflected in other newly established Basic education centres where there were devoted and sincere Basic educational personalities. These are the merits of this aspect.

The adverse side of the question is what would be the quality of product of the students in the beginning and who would buy it. It was argued, we should not consider the wastage in the beginning because the student will produce more when he gains speed and accuracy in later senior classes. In the beginning, we should be satisfied with the educational experience that the craft would produce. But it was argued at the same time that while the student comes to higher standards, he would not be concentrating his attention on production owing to intellectual pursuit and examinations. However, the fear was expressed and expected that if the scheme is put into practice, the economic aspect -

would receive more attention at the expense of the educational aspect or vice versa. What was feared became a reality in practice. Except in the Basic education centres run by real idealistic personalities like Ariyanayagam, Ramachandran, Vinoba Bhave and Avinacilingam chettiar in the majority of the state controlled Basic schools and Basic Training schools, the economic aspect was given greater emphasis so as to reach the standard set by the government. Besides other difficulties arose like the regular supply of cotton, Takli (spindle), or allied instruments, want of immediate repair works and trained teachers, and the problem of reaching a prescribed level of self-sufficiency to satisfy the departmental authorities and to compete with the other Basic schools in the area or 'Basic Education Belt'. These difficulties in the long run naturally resulted in several malpractices at each level.

Basic schools have to compete not only with other Basic schools in the 'Belt' but also with non-Basic schools in the area with prescribed text books and traditional type of teaching. This again created a suspicion in the minds of the parents whether the activity centred Basic education without prescribed books

to the students should be superior to the traditional type. In some advanced Basic schools, class library was maintained with several books on the same topic together with booklets prepared by students themselves as part of the activity centred educational programme on various topices such as the language aspect of a festival like Deepavali with its story or dialogue for the language aspect, the scientific and health aspects while celeberating the festival with new dresses, decorations, sweets, dinners and overeating, crakers and rejoicement, the parts of a flower, and the story of butterfly, frog and etc. Such centres were able to keep the balance with the non-Basic traditional schools and gain the confidence of the parents. But in the less advanced and urban places the Basic school could not gain the confidence of the public and well-to-do parents prefereed traditional types of primary schools or convents or public schools in lieu of Basic schools while the poor students were forced to choose Basic schools alone. This again created a kind of casteism within the educational sphere. With all these difficulties the ideal of reaching the point of self-sufficiency atleast to cover the pay of the teachers became a distant dream.

As a safeguard, it was provided within the scheme of Basic education that " the state should undertake to utilize the products of the craft by which it may meet its own requirements or those of the local bodies where the school is established. And for many excess of goods produced, the state should provide marketting facilities."[12] The state governments in close co-operation with the Central Government has faithfully provided for the absorbment of the produce of the Basic schools. In spite of it, they could not gain the confidence of the public and they had to drop Basic education one after the other.

It is the contention of many that there is more of sentiment than of sound educational philosophy in the Wardha scheme. The success of Basic education for the time is associated with the personality of Gandhi[13] as a saintly politician and educationist. " Gandhiji, they aver, has been the greatest teacher of mankind since Gautama Buddha and Christ and has much larger following than any of them. It is therefore quite natural that any thing coming from his lips or pen may well pass as authoritative and be accepted by his countless admirers as gospel truth without scrutiny. -

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12.Kripalani, Latest Fad, op.cit. p.73
13.Patel M.S., The Educational Philosophy of Mahatma Gandhi, p124.
op.cit. p.124.

Besides, Gandhi was a political leader of no mean order. As the architect of our hard won freedom and as the father of the Nation, he is held in the highest esteem by his country men numbering thirty crores and odd. Hence there is a tendency on the part of certain people to think that whatever Gandhiji said must be true and that it is their bounden duty to translate his teachings into practice. The infallibility attributed to Gandhiji is the natural outcome of our inherent tendency to deify men and women of heroic qualities."[14] While there is an element of truth in it, Basic education cannot be rejected totally as baseless and devoid of any pedagogic principles. It is certainly in keeping with progressive educational concepts. But the way in which it should be carried out in the country proved a paradox. Gandhi himself gave expression to it. "I know for certain what is correct in education. But I dont know the how of it, the method with which it should be spread in the country."[15] The same concept in the words of Acharya Kripalani is expressed as follows. "But nonetheless there are great difficulties in its introduction which, if not surmounted, are sure to bring about the -

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14. Ibid.
15. Gandhi, Basic Education, op.cit. p.104

failure of the experiment."[16]

Apart from the sentimentalism connected with Basic education, the absence of basically trained teachers with vigilence and missionary zeal proved the 'greatest difficulty' of the scheme.[17] "Most of those who are already in the profession are incapable of initiating and working out new ideas."[18] But at the same time, it must be realised the heavy load of responsiblity and ideals of the Basic school teacher. He has to labour here more than the pupils. Active, alert, he has to be particular about every detail, keep a diary of every day class activity; productive and educational. In total, he will have to give all his time through out the twenty four hours besides other administrative requirements and assessment works. He will have to sit and prepare for longer hours for correlated class-works and resourcefulness. Even the setting up of question papers under the new method incorporated in Basic system is laying heavy burden and responsiblity on the teacher and making it easier and pleasant for the student to answer it. With all these, the system has in it an inherent demand for an ideal, devoted, hard life of high thinking and plain living, while

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16. Kripalani, Latest Fad, p.74.
17. Ibid.
18. Ibid.

the teachers of the traditional type usually have a much easier way of routine life and leisure inside the class room and outside.

The emoluments of the Basic school teacher, however specially trained and hard working remain to be the same as that of the previous time. While the teacher is expected to carry out heavy responsiblity by the society or government, and in spite of his special training, his emoluments are not given adequate attention and enhancement. As a result, in the dynamic society of today, the social status of a teacher remains the same as in the olden days when the society was static with various obligations of an individual. When such is the lot of the teachers, idealism will scarcely set in, in their life of penury.

All the developed countries in the world are industrialized to a large extent. Industrialization is spreading rapidly in all developing countries. Along with the spread of industrialisation, old values and culture, customs, classes and castes had been reshaped in some countries and in the process of reshaping themselves in the developing countries in future. Dewey describes it as the redeemer of the poor and suppressed.[19]

19.Dewey, Democracy in Education, Mac.1958, NY. pp.305,337.

Every country in the world is struggling hard against greater odds to industrialize it more and more and raise its economic and cultural standard of life, however smaller or bigger it may be. India is not an exception to it. Side by side with the teachings of Gandhian concepts, we are striving to improve the industrial and technological capacity in every direction. To consider Basic education in this context, sounds as a retreat in civilization. The idea is well expressed in the following passage. " Basic education is not yet out of the woods of controversies. At one end are those who hail it as a panacea for all our national ills. At the other end those who condemn it as a retreat from civilization and a relapse into primitiveness."[20]

But it can be argued in both the ways. Gandhi once answered that he was not against the machine, because takli itself a machine.[21] Further, 'primitivism' as an educational concept in the primary level is a necessary stage for the children to be experienced and pass through according to the famous educational theory viz. The Culture Epoch Theory. According to it, the growth and development of an individual should

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20. Ramanathan, Education From Dewey To Gandhi, op.cit. p.7
21. Ibid. pp.274,275.

correspond to the growth and development of the human race as a whole.

It would be worthwhile to point out at this juncture that it is often forgotton that Basic education was first used in elementary education or the education conceived as the first stage in formal education. From this narrow beginning the concept began to grow steadily and embrace all stages of education. In its original scope it indicated only that stage of education which formed the basis of all further stage of education. Later, its meaning expanded until it ~~devel~~ enveloped life itself, so that education which forms the basis of life itself, the foundation of healthy existence, physically, mentally and morally." [22]

Gandhi conceived Basic education as a method by itself and an instrument to attain a new social order in India and elsewhere and thus connected the problem of education in the country with the problem of attaining political independence and freedom from external and internal schaxkles. He believed that " justice equally meted out to the haves and have nots is the final arbiter of human destiny. Against such justice

22. Ibid. p.9

the might of muscle and metal and all the ingenuities of modern propaganda are of no avail. This was not an ideal vision of a somnolent dreamer; he deduced his ideas into terms of actions, co-conduct and behaviours and was prepared to carry them out. Everybody who has come into contact with him not only has experienced the aura of a new social atmosphere that he was able to create in the places where he lived and moved." [23]

So it is clear that Gandhi connects his theory of education to a social philosophy in the Indian context and therefrom further to politics. Yet, he wanted, as expressed in a meeting, that Basic education should stand on its own legs with out depending on Government for development. [24] But strangely enough, it was his political personality in the Congress party, [25] both in the days of struggle for Independence and afterwards at the hand of the Indian Government, that played a long way for the spread of Basic education in the country. Herein we may deduct a note of contradiction in Gandhi's personality. He was really appeared to be a controversial personality at times. The same idea is expressed by Shri G.Ramanathan as follows: [26] " To

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23. Ibid p.8
24. Gandhi, Basic Education, op.cit. p.93.
25. Louis Ficher, Life of Mahatma Gandhi, (Jonathan Caper, London, 1962) p.23 and the first chapter.
26. MahadevaPrasad, Social Philosophy of Mahatma Gandhi, (Viswa-vidyalaya Prakasam, Gorakpur, 1958) pp.14,27.

" To most men, atleast to those who have to put their shoulders to the task of education, all this is a fanciful picture incapable of eliciting practical response or conviction. . . Gandhiji has appeared to the world in many guises and one of them is that of a saint. Really it is a travesty of truth to say that he appeared in different guises. . . "[27] Even in his teachings on education, he simply expressed his ideas in the magazines and conferences and never cared to present a systematic philosophy ~~and editing~~ of Basic education. What is available is due to the collection and editing of the relevent padsages from various articles, speeches and letters.

Moreover Basic education was preached and practiced without the full support of the educationists of the day by non-educationists. Gandhi himself we may say " was not an educationist or a teacher in the usual sense."[28] There was scepticism in the faith of Basic education amidst leading educationists was evident from the questions which were put before him in the conferences and letters he received in protest of the Basic education principles. Gandhi answered all those questions as a saintly Mahatma and political redeemer

27. Ramanathan G., Education from Dewey to Gandhi, op.cit. p.11.
28. Ibid. p.4

and the others heard him as ordinary devotees and admirors.

As Gandhi himself seemed to have approved, if the scheme if happened to be the spontaneous outgrowth of the educational experiences of the professional educators of the society it might have a different turn out at present. " Any new scheme of education can be built only[29] on an existing structure, making changes now here, now there by gradual process."[30] Instead, it was believed, that it was thrust upon the educationist by the powers of personality and government, central and state through the departmental authority. As a result, with all the subtle educational principles in Basic education and inspite of a long trial in the country, it has not taken a deep root in the minds of the people and pupils. Even a whole hearted acceptance and co-operation on the part of the Basic school and Basic Training school teachers and administrators was found absent. They worked, both teachers and administrators wearing khadi uniform while on duty because it was the compelling expectation inside the arena of the Congress policy

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29. Gandhi, Basic Education, op.cit. p.105
30. Ramanathan G., Education From Dewey To Gandhi, op.cit. p.1?.

and therefore the order of the government connected with their monthly salaries. And the common people still cannot come to an original conclusion to act on it firmly and indefatigably.

There is another view put forward as the chief cause of the failure of Basic education viz. that Basic education was not given a fair trial in the country by the government. They say that when the government made it its policy to have Basic education in all the primary levels in the country, it ought to have abolished every other system in the primary level. Instead, it maintained the traditional type of educational institutions side by side with Basic education institutions which resulted in the failure of the later. Though there is some truth in it, it would not be possible for any government to wipe away the already existing institutions and teachers. That would be against the tenets of any democracy. At the same time, having the traditional schools in existance proved as an assessment scale to measure the mind of the public regarding educational matters in a democratic way. Within the protection of democracy, we can see now Ministers and high Officials, teachers and others who officially preach the gospel of Gandhi and Gandhian education, sending their children to

non-Basic schools and other types. It would not have been possible had there been only Basic schools alone[31] in the primary level in the country. Any new scheme has to be evaluated in comparision with other types of institutions only.

Basic education was considered by certain set of people as a scheme of education that promises to rescue mankind from materialism and redeem man into godliness and spirituality. Certainly there is ample evidence to support this view because of Gandhi's faith in God and his characterization of education as a whole. But at the same time there are people who hold that Gandhi was a man of reason and not a man of[32] religion. In the words of Gandhi himself we can hear " By spiritual training I mean the education of the heart." Religious instruction according to him was a matter[33] of the responsiblity of the parents. This is again another evidence for Gandhi's contradictory personality. We cannot fix him as a man of religion entirely and at the same time not of a materialistic belief. He was a religious man and a spiritualist and at the same time stood for reason as a practical man. Once he said that what he means by God is only Truth.[34]

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31. Shriman Narayan, 'The Challenge of Correlation', Problems and Principles of Correlation, op.cit. p.3
32. Ramanathan, Education from Dewey to Gandhi, op.cit. pp.11,12,22.
33. Ibid. p.11
34. C.F.Andrews Social Philosophy of Gandhi, Pr[illegible] M.ed.,pp.12,14.

Does it then mean that he can be included amoung the empiricist philosophers of the nineteenth or twentveth century? Certainly not.

Gandhi himself was an ardent believer in God and insisted on everyone having a faith.[35] His belief in religion was the starting point of his activities and their ultimate sanction also. Though an intensely religious man, he was not blind to the needs of practical life. He wanted a scheme of practical reforms in different fields of life here and now. For him, Truth was God and he carried on experiments with Truth. In his actual programme, he could appeal to common sense, but the ultimate sanction was his faith. A strict pragmatist or rationalist would find fault with him here also; but Gandhi was concerning himself with a traditional society with deeprooted beliefs and faith. He wanted to carry these people with him. His faith in Hindu religion and God sometimes have him open to certain contradiction and misguided people also who could practice their own narrow, traditional religious practices and still claim to be his followers. It is here that there arose certain difficulties in the Gandhian system of beliefs and his practical programme of action. A more detailed discussion of this will

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35. Ibid.

follow in the next chapter when a comparative assessment is made of Basic and Pragmatic educational systems.

In his effort to bring together the educated people and the masses and to integrate education with the life of the people, Gandhi conceived the idea of Basic education. But, it was felt that too much emphasis was put on village education in the practice of Basic education at the expense of urban areas and city schools. But " in most places village teachers are opposed to Basic ideology. Urban mindedness has penetrated the village and the rural ideology of Basic education is resisted. Trained teachers do not generally appear to have much faith in the scheme." [36]

Basic education as a system devised for the uplift of the villages " does not' take care of the cities where intelligentsia, the leaders, the members of Parliament, legislature and all high official live. If they do not take to Basic education, this is bound to wither away. It will not work." [37] Besides, it is the general tendency in the history of the world that civilization is spreading only through the cities. It is more so in the 20th century when all the advanced -

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36. Progress of Education in India, op.cit. p.39.
37. Shriman Narayan, 'The Challenge of Correlation', Principles and Problems of Correlated Teaching, op.cit. p.58.

technical and scientific implementations and the way to higher economical and professional standard are found only in cities. Mankind with all its attainment is growing upwards. Telihard de Sardin characterises this tendency ad 'hominization'.[38] Gandhi's education is, according to many, going counter to this fact failing to take account of the general trend of the world society towards Space and Outer Space. Technological and scientific advancement in this industrial era is progressing with momentous speed in competition amidst all nations. To expect a section of the people to go down from the trend is to create schism and set the clock backward. This point is well realised by Shriman Narayan, member of the Planning Commission in one of his articles. He says, " another point which I would like to emphasise is: please work out all schemes of Basic education full for the rural as well as for urban areas. Do not make the mistake of trying to work this out for only spinning, and weaving and agriculture and kitchen gardening, forgetting that unless you spread Basic education quickly in all the cities, no body is going to listen to you, to me or to any body else. Now a feeling is growing in the country that these leaders of Basic education go on lecturing to us but their children

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38. Telihard De Sardin, The Phenomenon of Man, (Collins, NY.1940) pp. 223, 224.

are studying in some public schools and city schools whereas Basic education is doled out only to these poor village folks and to their children who will always remain backward because they do not know enough English and for the public service examinations English is very important. That sort of thing is suicidical for the movement. It cannot really succeed and nobody would listen to you and should not listen to you or me if Basic education becomes isolated only in the villages."[39] Dr. K.L. Shrimali also stresses the same point and says that we should remove the difference which exists among the rural schools and the urban schools and accept a minimum programme. . . "[40]

It has been pointed out by eminent educationist in the recent years that Basic education itself became in a way dogmatic and orthodox. Dr. K.L.Shrimali, as Union Minister of Education while talking on this aspect of Basic education says, "when we are in the classroom trying to evolve techniques and methods of learning, we very often ignore the fact that it is the child which is a living organism. . . Now in Basic education also a great deal of emphasis is laid on the method of correlation, if in laying this emphasis we ignore the

39. Narayan S., The Challenge of Correlation', Principles and Problems of Correlated Teaching, op.cit. p.58.
40. Ibid. p.55

child, the creative child , the child who always wants to be active and energetic and to create new forms, it is possible that we may do great injury to the whole purpose of education."[41] They therefore stressed that it should adjust itself according to the march of time with a flexiblity to include new values following Achārya Vinoba Bhave's motto of Basic education that it is Nityam Nai Talim, or every day new education.[42] Accordingly the principles of correlation were made flexible and broad based against unnatural and forced correlation not only with core craft alone but also with the routine activities and craft, physical and social environment. ". . . the human factor is therefore, more important than the method itself, and any method is good enough in the hands of a good teacher. I wish to emphasise this aspect before you as in the working of the Basic schools we very often forget this important truth."[43]

Limiting our discussion to the assessment of Basic education, if we go to enquire whether its principles are progressive and acceptable in spite of its past administrative errors and unpopularity, we may certainly answer in the affirmative. If then, the future of Basic education cannot be pronounced pessimistically. It

41. Ibid. p.57.
42. Ibid.
43. Ibid. p.53.

It may be brighter at one time and darker at some eth other time. But it may go on continuously for ever illuminating the darker sides of the society and towards Gandhi's new social order as the 'Nityam Nai Talim' starting from the people's own present standard.

The concept of nationhood dawning on the Indian educated was a bye product of the educational policy of the British. Their introduction of English as a medium of instruction was so far as the British administrator in India was concerned, in the interest of administrative concenience. They wanted an army of educated natives to run the administration and so they taught them English. At the same time, the British were shrewed and farsighted enough to note the possible results of English education, of ideas like social equality, freedom and democracy which it would bring. British liberal opinion welcomed the eventuality when an enlightened Indian intellectual class, after studying the British Parliamentary Institutions and ideas of liberty would demand similar ones of their own.

Leaders of the Indian Renaissance like Raja Ram Mohan Roy wanted India to be abreast of the West in the latest ideas of democracy and science. For this

they prefered English education and through the English medium. Leaders of Indian nationalism also recognised the value content of English education and made systamatic efforts to emphasise its national aspects. They made deliberate efforts to divert education from the narrow bureaucratic channels in which it was running in the government educational institutions and give it a national, patriotic colour.

The movement for indegeneous English education in Bengal, Maharastra or the Punjab thus emphasised the nationalistic content of education and did a great service in fostering the idea of one nation. By the time Gandhi came on the national scene, the economic and political ends of British rule , the poverty and unBritish rule according to Dadabhai Naorogi, were quite apparent. National leaders had also noted the widening gulf between the educated few and the illiterate many. English, they saw, widened this gulf by creating another class of superior persons holding themselves aloof from, and working in ways which were not in the interest of the people as a whole. It was necessary to widen the basis of democracy and make the people participate in the process of government. This could be done

through indegenous education and through the regional languages.

This need became novel and more pronounced after provincial autonomy under the British and Gandhi's Wardah Scheme was in answer to it. As a reaction to the narrow, exclusive channels through which education in the English schools and colleges was running, Gandhi took an extreme stand and sought to eschew not only English but the whole of Western Culture based on the inactive sort of education and scientific technology. Hence his insistence on a handicraft like weaving and spinning. Gandhi and the nationalist leaders before him were right when they insisted that nationalism which was a byeproduct of English education and British rule should be the main centre of educational and national activity. This, they rightly thought, could be done more effectively through the regional languages, thus making the people as a whole - and not a few educated class - participate in truly nation building activities. As against the spirit of exclusiveness and alienness, the education through a foreign medium fostered, Gandhi's was a legitimate reaction if not an extreme one. It did not then take into consideration the problem of regional rivalries or the more important problem of a link -

link-language, acceptable to all. With the removal of the British these problems have become so menacing as to threten national unity. Indian Educational Policy today needs the essence of Basic education both in rural and urban areas. It has to include industry and technology with its insistence on a harmonious and vital correlation between the life of the community and its educational system without its sentimentalistic extremes and dogmas.

In spite of the enthusiasm shown by the state and central governments, the progress of Basic education at present is far from satisfaction. It is still in the woods of controversies. Many governments like Madras dropped it while many cling to it half-heartedly but hardly any wholeheartedly. Dr. Zakir Hussain, one of the chief architects of Basic education is reported to have sadly confessed at the National Integration Conference, that Basic education has failed in its purpose.[44] "The Estimate Committee of the Kerala Legislature has recorded their opinion in unmistakable terms that Basic education as run in this state should be given up. This situation is not unique in Keràla; it is a common feature of all states."[45] The general tendency in the country

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44. Ramanathan, Education from Dewey to Gandhi, op.cit.p.8
45. Ibid. p.7

concerning Basic education is that, apart from a few pockets of Basic Education run by Gandhi's disciples there has been no enthusiasm to further the policy of Basic education. " The experience of the states in respect of the quality of education after the introduction of the Basic system has not been uniform. While the superiority of Basic over the old system is admitted by almost everyone, results have not always been commensurate with the hopes entertained about the system." [46] It is not surprising in these circumstances that the introduction of Basic education has not in all cases had the desired results. " The attitude of the people towards Basic education also varies from place to place. In Bihar, where the attempt has been attended by a large measure of success, the people are sympathetic to the scheme and show by their enthusiasm that they welcome the new system. This is largely true also of Madras, Bombay, and some of the tribal areas. In other states the experience has been less happy. In some cases, the introduction of Basic education appears to have met with resistance from the people and the teaching professionals. In such areas, instead of improving the quality of instruction, Basic education has

46. Progress of Education, Govt. Publication, op. cit. p. 27

sometimes led to a lowering of standards in reading, writing and arithmetic."[47] "Pressure on Elementary schools has, however, made it impossible for the number of trained teacher, to keep pace with the increasing number of schools and expanding enrolment. The result has been that in most states, Basic education has not met with the success anticipated for it."[48] The experiments that have been conducted in various states during these period have not fully justified the productive claim made on its behalf.

Except certain states like Bihar, "in Madras, Mysore, the Punjab and Uttar Pradesh, problems were experienced that do not seem capable of early solution. In some cases, experience seemed to suggest that Basic education at the lower stage is unlikely to pay its way. The relative stress given to the educational and productive aspects of Basic education varies from state to state. Everywhere though the productive aspect has not been encouraging, great importance is attached to the educational value of activity methods inherent in the system."[49]

But at the same time, only because of these various shades of controversies among educationists over Basic education, we cannot say that it is a

47. Ibid. pp. 27, 28. 48. Ibid. p. 35. 49. Ibid. pp. 37, 38.

total failure. It is still in the experimental stage in spite of its discouraging record of achievement. Even from the very beginning, it was struggling through controversies and criticisms from educationists as well as from other public. And the whole of its theory, policy and aims were subjected to supercileous remarks, derision and shrugging of the shoulders. Gandhi himself has faithfully recorded some of these criticisms[50] and Acharya Kripalani while writing about it remarks, "... there are difficulties in its introduction which, if not surmounted, are sure to bring about the failure of the experiment."[51]

The critics of Basic education often said that the success of Basic education was due to the political personality of Gandhi and the power of the Congress party and the illiterate mass in India at the time of Gandhi's activities in India and not because of the soundness of the educational theory itself which was framed on behalf of the nation by a restricted few who would certainly support the views of Gandhi. It is well put in the words of Acharya Kripalani as - follows: "To the public the danger however, arises

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50. Harijan. 18.9.'37.
51. Kripalani A., Latest Fad, op.cit. p.8.

from the fact that when Gandhiji has ushered in a plan, it means the Congress and consequently the country must follow." [52] Hence, when the scheme was given a start except a rare few, those who were best qualified to speak on Basic education did not enter the competition at all. [53]

Whatever may be the arguments on either sides, Basic education is forcing a responsiblity on the present day educational thinkers in India to dig deep into the soundness of its theories in the context of the socio-political and national and international background together with the advanced ideas of educational theories. The problem becomes so acute and calls for immediate attention of the educationists, when we realise the tragedy of education on the line of western culture " that the history of mankind for the last half a century has been a history of deepening horror." [54] Education not only becomes involved more and more with modern arts of warfare, but also with the industries, factories, science and technologies and other allied subjects and professions and the attitude they create thereby in the citizens of the world of tomorrow. [55] If the educational ideas of Gandhi have to retain

52. Ibid. p.8
53. Ramanathan, Education from Dewey to Gandhi, op.cit.p.8
54. Jones H.M., Education and World Tragedy(Harvard,'46)NY.p.3
55. Ibid.

their place in India or elsewhere, they can do so only on the basis of their soundness as an educational theory and rest on their own supports linking itself with all the aspects of social problems as a philosophy of education.

CHAPTER VI

A COMPARAIVE STUDY OF PRAGMATISM IN EDUCATION AND BASIC EDUCATION.

The educational thoughts and activities of any one country is only one phase of similar activities elsewhere in other countries of the world. Such thoughts and activities in their development took various forms in various countries according to the historical and cultural circumstances of the respective countries besides other social and economic factors. However, one can note in the development of a nation as in the development of an individual, certain common features and common experiences and how the influence of one is felt by the other. The significance and values of such influences are becoming greater and greater when the conceptual dimension of the world is becoming smaller and smaller due to the scientific and technological advancement in this space era. No country and system of thought stands isolated but becomes richer and more strenghthened in the proper line by mutual understanding and endeavours. As such, a comparative study of the two recent systems of education viz. Pragmatism in education which is distinctively American, and Basic education -

which is distinctly Indian is important. Such study may carry significant philosophic consequences and civilizational functions which according to Dewey form the heart of the whole[1] intellectual function giving direction to the task of the schools in the present critical junction of the world with its tragedy in education. With the growing technology and science there appeared to be something wrong with the systems of education that could not train the young ones to meet the future challenges of real life. This was more and more realised by Dewey.

Dewey describes these functions in the following words, that such study "exhibits as the work of philosophy the old and ever new undertaking of adjusting that body of traditions which constitute the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities. Philosophers are parts of History, caught in its movement, creators perhaps in some measure of its future, but also assuredly creatures of its past. Where there is sufficient depth and range of meanings for consciousness to arise at all, there is a function of adjustment of reconciliation

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1. Childs John S., 'Functions of Philosophy and Education', John Dewey and the World View, Lawson, op. cit. p.5

of the ruling interest of the period with preoccupations which had different origin and an irrelevant meaning. . . Take the history of philosophy from whatever angle and in whatever cross-section you please, Indian, Chinese, Athenian, the Europe of the twelfth or the twentieth century, and you find a load of traditions proceeding from an immemorial past. You find certain pre occupying interests that appear hypnotic in their rigid hold upon imagination and you also find certain resistances, certain dawning rebellions, struggles to escape and to express some fresh value of life. The preoccupations may be political and artistic as in Athens; they may be economic and scientific as today. But in any case, there is a certain intellectual work to be done; the dominant interest working throughout the minds of masses man has to be clarified, a result which can be accomplished only by selection, elimination, reduction and formulation . . . "[2]

Pragmatism in education, though it is said to be as distinctively American philosophy, had its background in the many influences of social and cultural impacts of the west. The progress of civilization reached a stage in the middle of the 19th century when a change of

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2. Lawson and Lean, John Dewey and the World View, op.cit. p.6

outlook took place in education as against the earlier cruelties perpetuated to school going children. Posterity ceased to be the carriers of heritage and culture, but began to be considered as the future builders of their heritage with the control of its proper direction and advance as its main concern. Rousseau started the era of child centred education which was a revolution in education by itself. Following his leadership, Pestolozzi, Herbart and Froebel toiled and fought for the same cause emphasising mainly on the appetite of the child, physical and mental.[3]

So Pestolozzi shifted the stress in teaching from Books to Objects and paved the way for a scientific curriculum with child psychology as its foundation. This helped his ardent followers to make the public to realize the importance of education and raise its status to University Faculty level and thus innovate the dawn of Golden age for a new education. Thus the quest for a new philosophy of education was essentially a European movement. Hence, Pragmatism in education was not entirely an American movement. It was influenced by the traditional western philosophy as authenticated by many writers like Peirce and James. The later says in his 'Pragmatism'

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3. Ramanathan, Education From Dewey To Gandhi, op.cit. pp.13,14.

that the "reconstruction of the western philosophical tradition was the very heart of the work of the Pragmatism. With its inherent tendency to oppose scepticism, Peirce believed that scientific procedure was free from dogmatism and doubt. As such the Pragmatic thinkers believed that their view of experience, of learning, of mind and of the patterns of inquiry and thought had important implications for the aims and functions of school and the American faith in education is fundamental and the system of public education is one of their major institutions."[4] Moreover most of the leaders of Pragmatism were involved in the work of American Universities and hence were interested in the problems of education.

Pragmatism in education as an educational theory was not invented by a particular person. It was favoured by a set of thinkers such as William James, John Dewey, Kilpatrick, White Head and others under a particular social milieu. John Dewey can be said as its major architect.

Not only the American education was influenced by the Western European countries, the modern Indian education also can be said as influenced by the -

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4. James W., Pragmatism, (Longmans, NY.)1967, p.12.

western countries, because of its missionary and British background and western structure. Hence, in many senses the negetive features of education felt by American educ'ation were reflected in Indian education also. Just as the Pragmatic theory in education was expounded as a remedy to the inherent defects in the American education, the Basic education was propounded against the prevalant defects of English type of education by Gandhi who was its chief exponent.

Both Dewey and Gandhi were more or less of the same era, but Dewey was senior to Gandhi by ten years and lived till 1952, i.e. four years longer than Gandhi. Yet there is no concrete evidence that Gandhi knew about John Dewey and his educational principles. Both were remarkable men of the age. Dewey's entire life was dedicated to thought and the betterment of the condition of the human race. He as a " philosopher of growth, change and experimentation may long remain one of the world's most frequently misunderstood and misinterpreted scholers. A controversial figure, he lived to see his influence felt in such diverse areas as teaching methods and jurisprudence, psychology and ethics, logic and law, aesthetics and international relationships, religion and economics, philosophy and sociology. He

He brought about a profound revolution in education not only in America, but in much of the rest of the world. He has been called by many names - psychologist, educator, philosopher, pragmatist, instrumentalist, sociologist, experimentalist, free thinker, humanist, pluralist, evolutionist, naturalist, theist, liberal, radical, reconstructionist, pacifist, meliorist, relativist, empiricist and so forth. . . But among those who dispute, there nevertheless is general agreement on some points; for no one doubts Professor Dewey's rightful place among the great humanitarians, among those who hold strong faith in the improvablity of social man or among those who believe in the meliorativepow powers of human intelligence applied to the solutions of man's problems. Nor will any one question his position among the respecters of human dignity or among those who see man's spiritual nature as thriving best only when the mind can follow its quest without fear and in an atmosphere of free inquiry. Nor, will any one question Dewey's place among those men of comprehensive intellect to whom we sometimes refer as "World scholers".[5] Harold A. Larrabee has pronounced him "the ablest philosopher America has yet produced."[6]

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5. Lawson and Lean, John Dewey and the World View, op.cit.p.iii.
6. JohnDDweya and Evelyn Dewey, Schools of To-morrow, (Dutton & Co.,NY.,Cicago,1962) p.ix.

We cannot say that Gandhi was a man of the same calibre in the different intellectual fields as that of John Dewey. His background and circumstances in life, the problems he faced with are entirely of different kind from those of Dewey. Yet, Gandhi was deemed not only by the Indian public but also many of the other countries as a great man of action, saintly in his character and humanitarian in his strivings with a new and better social order before him always as an aim. His educational ideas are only bye products of his larger battles and experiments. He can not be called an educationist in the strict sense of the term. " Though not a teacher by profession, we may very well say, Gandhi all his life has been a teacher of man, irrespective of class or creed, caste or colour, sex or race. It was from that larger aspect of his personality that he was required to touch all sides of man's life on earth, its progress and development. Therefore he dealt with the problem of education and developed it not merely for the mural limits of a school, but also for other and wider fields of various human activities."[7] From that Weltanchaung there was no problem which he

7.M.S. Patel, The Educational Philosophy of Mahatma Gandhi, op.cit. p.111.

was not called upon to tackle. " As a result very often he came out with facinatingly original and daringly revolutionary suggestions. The educational problem too he dealt with in his characteristic way. He announced his ideas on the subject in the columns of the Harijan of july 31, 1937 and thereby 'dropped a bombshell' as expressed by the following excerpts. " I have therefore made bold, even at the risk of losing all reputation for constructive ability, to suggest that education should be self-supporting.

By education I mean an all round drawing out of the best in child and man - body, mind and spirit.

I would therefore begin the child's education by by teaching it a useful handicraft and enabling it to produce from the moment it begins its training.

The child should know the why and the wherefore of every process." [8] A study of these two systems would be more effective with certain amount of insight into the personalities and names of their orgination.

The name 'Basic Education' was first used by the Americans in the colonial time against the English -

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8. Ramanathan G., Education From Dewey To Gandhi, op.cit. p.4

dominations and later in the 20th century progressive days as the council of Basic education.[9]

However, the name 'Basic Education' as used by Gandhi was independently arrived at to depict the national goals and aspirations from the social, economic and political points of view. The concept of Pragmatism was first propounded by C.S. Pierce in an article published in 1879 to designate this view of the nature of conceptual meanings, which became popular in the discourse of the 'metaphysical club' and later in the philosophical publications,[10] universities and public platforms. This term was later applied to various fields of knowledge and education in particular.

Both the systems were revolts against the existing, traditional, bookish, impractical education linking thought with action, meaning with operation and theory with practice. They claimed that the organization of the present school was not corresponding with the organization and need of the society and hence artificial. Both can be called the outcome of a broader Weltanchaung in their respective environment. Education was not dealt with either by Gandhi or by Dewey as

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~~10.~~ 9. Ibid. p.3.
10. Childs, American Pragmatism and Education, (Holt, NY. 1956) p. 27.

a seperate phenomena. It was considered part of the general philosophy with all its aspect, social, economical and otherwise by both exponents. " In the thought of John Dewey, the educational task, the philosophical task and the social and political task are intimately interrelated. It is not surprising, therefore, that those who think of education, philosophy and politics as seperate and self-enclosed human undertakings should be confused and repelled by his educational theory and program.''[11]

Dewey never thought of organized education primarily in a public building with ready made curriculum content and administrative function. " He rather tended to think of a human society existing at a definite time and place and sharing a common way of life. He thought of the school as the creature and agency of this society. It is organized and maintained by adults for the purpose of nurturing their children in their achieved ways of living and thinking"[12] expecting positive results which makes the educational enterprise a moral undertaking.

The Gandhian concept of education or the Basic education envisiaged in India holds the same opinion

11. Childs, 'Civilizational Function of Philosophy and Education' John Dewey and The World View, op.cit. p.9

12. Ibid.

on education with a world view, putting the responsiblity on society and school for positive results towards a new social order. To Gandhi also education is a part of philosophy, social and moral and national and international. His idea of Basic National Education was the outcome of this larger view and not from a narrower view of education; his political struggle for emancipation from the British people was to realise this end as the first step and not out of any antagonism toward the English.

Gandhi believed that a just and new social order must have as its base the individual development, physical, mental and spiritual. The Basic education, he schemed out only to serve this purpose, from the intellectual, economical, and moral and community level of the majority of the Indian citizens. In short, Basic education was conceived by Gandhi not only as an educational reform but as one facet of a new social order taking shape in his mind which he wished would come into being in India as a result of her political struggle for freedom. By education Gandhi meant an all round drawing out the best in child and man. For both of them, the individual development

lay at the root of educational or any other development socially and even internationally.

To achieve this end, both the scholers resorted to experimentation. Dewey in his laboratory school attached to Chicago University and Gandhi in his Tolstoy Farm in South Africa and later in Sabermati and Wardha Ashram schools. In their findings Dewey gave a scientific reorientation to the already existent educational principles and strenthened them in the light of his new philosophy which goes to signify Pragmatism in Education. And Gandhi came out with his convinced educational ideas which goes to signify the Basic education in India.

In their educational endeavours, Dewey wrote often, apart from his Laboratory School. To mention a few we can site the Moral Principles in Education stressing " that the entire work of the school is pregnant with moral possiblity",[13] How We Think, discussing the practical application of the thought process to education with his well known steps in reflective thinking, Interest and Effort in Education, The School and Society, and The Schools of To-morrow written jointly with his daughter Evelyn Dewey, Democracy and Education, which is considered to be his magnum opus, and ' the greatest -

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13. John Dewey and Evelyn Dewey, Schools of To-morrow, op.cit.p.xv.

book on education ever written,' and translated into 'Japanese, Turkish, German, Czech, Serbo-cratian, Russian, Portuguese, Spanish, Italian, Chinese, Korean and probably many other languages.'[14] Experience and Education which was a critical assessment of the excessess committed in the name of Progressive Education, My Pedagogic Creeds and many others.[15] But, quite in ~~opposition~~ contrast to this, the humble man of Segogon never wrote a single book on education as a systematic postulation of his theories. Instead he wrote some articles on it now and then in the magazines Young India and Harijan which he himself edited as the link between himself and the public. Some times he convened and attended educational conferences and meetings and gave out his opinions. What is now going on as Basic Education is on the basis of such collected articles, speeches and correspondence. It is interesting to note that these experiments were conducted in the primary level in both the countries with many points of similarities and conclusions in spite of differences. Though Basic education as a term has a larger connotation so as to cover the secondary and university and even the after- life from university days, it was -

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14. Ibid. p. xiv.
15. Ibid. p.xvii.

initially designated as primary education and retained to denote this stage only.[16] To concentrate first only on the points of similarities we may make the following observations.

Both of them were uniform in condemning the traditional method of education which was described as bookish, authorative, artificial and impracticable and holding that education proceeds by the participation of the young ones in the social consciousness of the race inheriting the accumulated capital of civilization and kindled by the demands of the social conditions. And both believed that this sort of proper education can go only in a social living or community living. So in the Laboratory school of Dewey, children were given education in actual living condition in a community life, doing their own works as they understand them from their society such as cooking, cleaning, singing, playing etc and learning from them. The same sort of community life was stressed in Basic education also.

In emphasising community life, and asking the children to do their own work, Dewey wanted to nail down the importance of the relationship of education

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16. Ramanathan, Education from Dewey to Gandhi, op.cit.p.9

with Democracy. The conventional authoratative type of education having its roots from the middle age practices which trains pupils to implicit obedience and accurate performance of the work assigned,[17] according to him is suited to an autocratic society with one head to plan and care for the lives of the people. But in a democracy, which is a government of, for and by the people,[18] such type of education would interfere with the successful working of the government and the inherent implication of the educational conception of democracy viz. the maximum development of each citizen who would further contribute to the progress of the society, such as an inventor, discoverer or philosopher. Hence, the children should receive education and training through democratic ideas to meet their responsiblity in the socicty according to its needs and develop originality in an atmosphere of freedom and initiative, interest and activity. Apart from a social milieu, Dewey further points out that the maximum individual development can be achieved by the process of acquiring real knowledge which would be possible only if the thought is connected with action in a real situation. He has given full elaboration of this concept in his '<u>How We Think</u>' and <u>Democracy and Education</u>.

17. Dewey, <u>The Child and Curriculum</u>, University of Chicago, 1956, p. 67.
18. Dewey and Evlyn, <u>Schools of To-morrow</u>, op. cit. p. 218.

In Basic education also Gandhi emphasized corporate living based upon freedom, initiation, truth, love, activity and knowledge. He envisaged the idea of a co-operative community in which the motive of social service will dominate all the activities of children during the plastic years of childhood and youth. In such a school community he expected that children should receive intellectual training through Basic Crafts which would bring home to them the primal necessities of community life. In his Tolstoy Farm as well as his later experiments in Wardha and Sabarmati we can see this very clearly. He insisted upon democratic self-government in all the Basic schools and Basic Training schools. It is a common feature in Basic Schools to see the school Parliament with its various ministers and opposite bench, functioning to solve the real problems they are facing as a community. What the great Dewey postulated out of his experiment in education and long scholarship, Gandhi also arrived at from his own intuition and experiments both in India and Africa. Both the systems have " a profound faith in Democracy by which they mean equality of opportunity among mankind, fullest development of every individual, avoidance of classes and a free voice for all in the

19. Patel M.S., Educational Philosophy of Mahatma Gandhi, op.cit.p.67.

government of all"[20]

The place of craft and Manual Training in both system is almost uniform. Children should receive intellectual training through Basic Crafts which brings home to them the primal necessities of community life which would promote various aspects of education such as learning by doing, the use of muscles, and sensory organs. But we may point out a unique feature of Basic Education in the fact that 'Gandhi does not mean to supplement literacy with manual training, but makes manual training the means of literacy and intellectual training."[21]

The development of intellectual training through a craft is not only a novel feature of Basic education, but also brings another important aspect of it namely the 'core Craft' around which all the aspects of intellectual development and school activities should be correlated. This aspect of core craft and correlated technique in teaching gives Basic education 'a stamp of novelty and originality',[22] as observed by scholers like Dr. Zakir Hussain. Activity centred education as an educational theory

20. Ibid. p.68
21. Ibid.p.68
22. Ibid.p.69

has its roots in the thoughts of distant educational thinkers and there were many methods of education centering round it such as Kindergarten, Montessori, Dalton, Gary, Heuristic and Project Methods. But no system aims at 'imparting knowledge of all subjects through manuel work as Gandhi does', and especially through a core craft.[23]

The stress on the real, practical and economic value of the craft or activities of the children was favoured in both the systems of education. James in his lectures is using terms like 'Cash Value', 'practical expediency', 'instrumentality', to designate it. However Basic education is stressing this aspect of it a bit strongly in making it a 'National Policy' by a resolution that "this system of education will be gradually able to cover the remmneration of the teachers",[24] in the country. Here, one can see that Gandhi as a practical man is connecting education with social and political issues as a solution. We may observe that this may be due to the socio-economic and political condition of the country at that time as compared to the rich American society and its schools.

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23. Ibid.
24. Harijan. 30. 10. 1937.

How far is it possible for Basic education to cover the cost of education and for correlation to become an effective method of teaching still remains a controversial question within and without the Basic education circle in India. However, Gandhi was quite convinced about the validity of his proposition of self - support. He said, " surely, if the States takes charge of the children between seven and fourteen and train their bodies and minds through productive labour, the public schools must be frauds and teachers idiots if they cannot become self-supporting."[25]

Further, the principle of Self Sufficiency the system preaches stands for Truth and Non-Violence from the point of view of Gandhi. Acharya Vinoba Bhave observes that " the westerners may have accepted manual training as a part of their curricula but they are exploiting nations and manual training does not for them means freedom from exploitation."[26] The Basic educational system demands that self sufficiency in respect of all things should be one of the aims of education which should be practised in the school years so as to inculcate the attitude in the personality of the

25. Gandhi, Basic Education, op.cit. p.35
26. Patel M.S., The Philosophy of Mahatma Gandhi, op.cit. p.72

children. Such attitude will certainly ensure against class difference and casteism in the school as well as in society.

Basic education is sometimes called " the correlation method". Gandhi has stressed " the core of my suggestion is that handicrafts are to be taught not merely for productive work but for developing the intellects of the pupils." and if taught by really competent teachers in a scientific way would stimulate the intellect of the pupils. It goes to prove the facts that Dewey and others pointed out that the need for knowledge rises from action and environmental demands. It is the striving, the purpose, that is characteristic of man's activities. McDougall thus connected the conative activity as the fundamental to the cognitive activity. We can trace the importance of correlation in education in the pragmatic theory of education as well. But one is forced to accept the novel point of view the Basic education is stressing if considered deeply. Both these views are trenchantly expressed by Dr. Zakir Hussain while remarking ' that those who are working in the educational field will not find Mahatma's scheme very new', admitted ' that the way in which

[27] [28] [29] [30]

27. Vinoba Bhave, 'Psychological and Pedogogical Basis of Correlation', Principles and Problems of Correlated Teaching, op.cit. p.73

28. Ibid. 29. Ibid. p.75.

30. Educational Reconstruction, op.cit. p.95.

Mahatmaji has placed his present scheme is certainly original." Dewey and other pragmatist educationists felt[31] the deviation of education from reality, home and community and tried to set the balance right through experimental and creative activity in real life situation which would impart an integrated knowledge to the pupil as against compartmentalization of knowledge into different subject. This forms as the psychological basis of correlation in education. However in propounding it, Gandhi never had any influence of Dewey over him. The deeper interpretation of the principles of correlation goes to cover the conclusions of Dewey in so many ways such as action and thinking, doing and learning, society and integration etc.

Gandhi's view of knowledge as a unitary whole, was a matter of insight. This can be called the nur nurture view of knowledge. "Knowledge nourishes the mind, knowledge is the mind, it is a part of one's personality when it is fully assimilated. We have to realise that the different aspects of mental life, the cognitive, the affective and conative are all integrated together. This assumption is at the basis of the concept of correlation in Basic education."[32]

31. The Teachers World, 4. 2. '48.
32. Miss. Panandikar, 'Psychological and Pedagogical Basis of Correlation', Principles and Problems of Correlated Teaching, op.cit. p.73.

Further it through light on the wrong conception that Basic education belittles knowledge. Basic education wants that mere knowledge should not be the aim of education as an end by itself. Life (in society) should be the beginning and end and knowledge a very useful means for living, and hence the theory of action and intelligence in the socially realistic environment, which is the same view of Dewey also more scientifically analysed and elaborated psychologically and educationally. ~~Even~~ The ~~idealistic~~ British thinker in education Sir Percy Nunn also affirms the idea of activities as the basis of education.[33]

Dewey took his stand on the needs of the child as a living member of the society which may be said as life centred education or the integration theory of education. Herein it is easy to see that " life is the aggregate of experience and experience is derived through occupations. Education is reconstruction of experience and therefore education can come only through the participation under direction of the child in occupations. The aim of all occupations is to maintain life in some facet or other. Those occupations which

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33. Sir Percy Nunn, Education, Its Data and First Principles, Edward Arnold, London, 1956, pp. 206, 207, 43.

are engaged in the production of goods satisfying the primary needs of society, such as food, clothing and shelter are of vital interest to children and adult alike. So these occupations, organized with an educational purpose and built into the school programme will serve as the medium through which to integrate education with life."[34] The pragmatic thinkers' philosophy of experience or practicalism and how real knowledge or mind is invariably connected with action seems to go with one accord with Gandhian life centered practical education. But if we dig deep into it we may find a fundamental contrast between the two systems.

According to pragmatism, the theory of mind, signifies action, thought and experience and therefore the school activities from a different angle than that of Basic education. The pragmatists, from an empirical point of view are of the opinion that thinking and psychical nature develope from the interaction of mind and experience. Just like Human energies are born out of the combination and interaction of materials in stomach, experiences in mind result in psychical nature. Childs explains this well -

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34. Ramanathan, Education From Dewey To Gandhi, op.cit.p.17

in his famous analogy of stomach.[35]

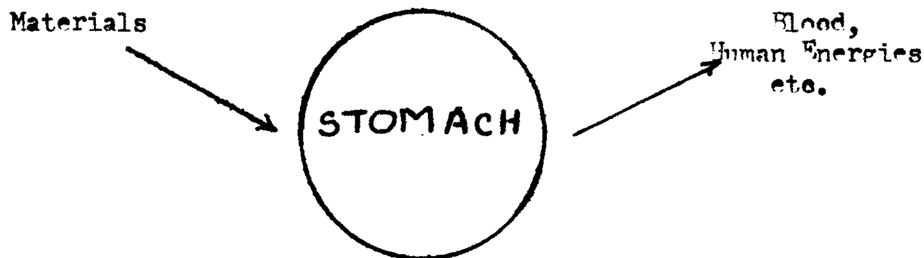


Figure I
CHILD'S ANALOGY OF STOMACH

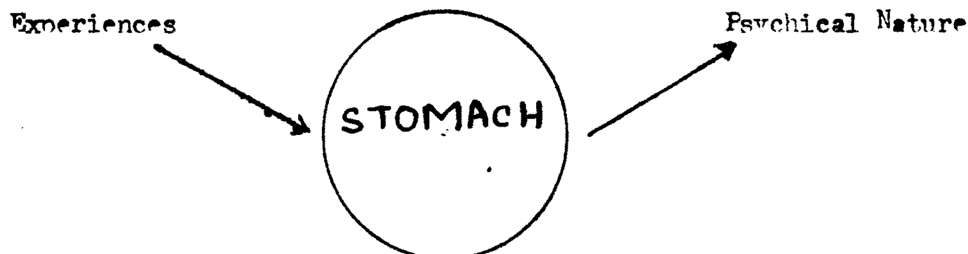
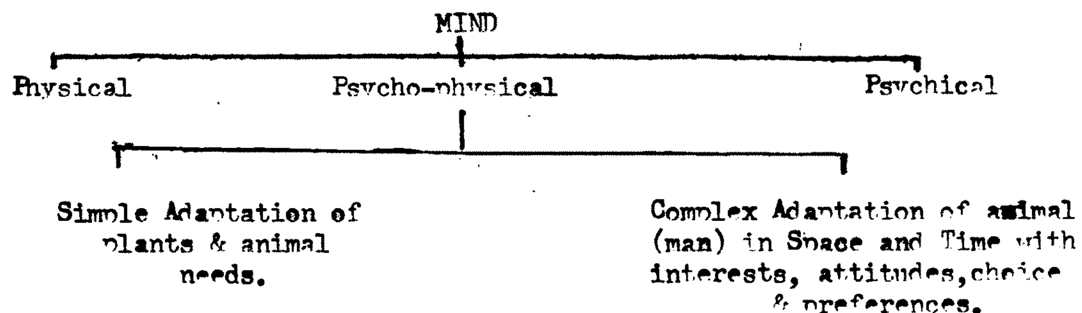


Figure II
CHILD'S ANALOGY OF STOMACH

In the same way the origin and development of mind is traced from the interaction of three distinctive stages of it namely physical, psycho-physical and psychical as depicted below.



35. Childs, American Pragmatism and Education, op.cit. p.57.

Herein we can see the clear indication as to how the pragmatist thinkers built the theory of mind from the facts of organic evolution and therefore from a naturalistic, non-dualistic logical stand with far reaching consequences in society, schools and governments. Mainly, the earlier dualistic stand in the social and and educational set up with the resultant values and practices were shattered in lieu of new values in the society, and therefore in the practices of the schools and the rising democratic governments. Indeed, the rising industrial order and its influence in the world in a way testify the new trend.

Experimental inquiry became to be stressed more a and more and the moral principles of democracy were blended with the attitudes and methods of experimental inquiry and the theory and practice of education. The founders of pragmatism along with Dewey were committed to Democracy and education and believed " there is an inherent connection between democracy and education, for democracy signifies the deliberate effort to organize a society in such a way that its social practices will contribute to the growth of all its members."[36]

36. Ibid. p.105.

The experimental inquiry of Pragmatists with their evolutionery, non-dualistic stand further leads to the question of moral principles. Dewey was convinced " that significant moral principles are embeded in the method of experimental inquiry and he was also convinced that the experimental attitude should be accepted as foundational in the value system of democracy." [37] Hence pragmatism was characterised as 'Instrumentalism'. [38] He believed therefore that if the young could be nurtured in a general 'method of effective inquiry' they would come to realise that " making moral judgements is as empirical an undertaking as is making judgements about questions of fact. He hoped that once this empirical view of the nature of moral judgments became establ-ished in educations it would tend to eliminate the traditional opposition between the intellectual and the practical, the cultural and vocational . . . " [39] The prag-matic philosophy has made a start to break down such separation in the field of education and tried to develop a pattern of inquiry that would apply to the world of inquiry in an antagnistic atmosphere where it is believed that moral and religious values depend

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37. Ibid. p.106
38. Adam and Montagne, Contemprary American Philosophy, Vol.I, (Macmillan, NY.1930) p.73.
39. Childs, American Pragmatism and Education, op.cit. p.106

upon the preservation of the traditional cleavage between theology and positive science, between the mundane and heavenly interests. According to Dewey, "this 'humanization of science'[40] in which science, education and the democratic cause meet as one is the solution and lies at the root of the human problem."[41]

Thus the theory of mind and experience according to pragmatistic educationists delves into newer subtlities from a non-dualistic, empirical point of view. Basic education, while it was propounded as an activity centred education did not went to this extent. It never thought of the dualistic problems of mind and values. But it did preach the gospel of activity and experience out of Gandhi's intution and experience. If we compare it with pragmatic education more than the surface level, we may mark some discordant notes that Gandhi was essentially spiritualistic and the education he conceived was stressing religion and spiritualism. While talking on the spiritual aspect he said, "your education is absolutely worthless if it is not built on a solid foundation of truth and purity. . . If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be

40. Dewey, Problems of Men, (Philosophical Library Pub., NY. 1946) p. 18
41. Ibid. p. 33

atleast as necessary as secular instruction; for, a moral life without reference to religion is like a house built on sand. And religion divorced from morality is like sounding brass, good only for making noise and breaking heads". Besides Gandhi, Swami Vivekananda,[42] Ramana Rishi, Mahesh Yogi and similar others together with ancient Indian seers talked about 'experience' in a loose and dualistic way or trancendental way. But they did not delve into the nature of experience itself and its influence as the naturalistic pragmatic thinkers . Indeed all of them were dualists with the exception of Charvakas, Bhuddists and Jains. In this, Basic education strikes like the traditional dualistic note as against the pragmatic non-dualistic stand. Though anticipating a new social order, the anticipated new social order of Basic education was not as scientific with empiricistic moral values based on facts, touching every fringe of individual and social life with scientific enquiry and democracy at the base.[43] We cannot say at at the same time that Basic education or its propounder recognized the Biological evolution and its relationship with mind and values as the empiricistic thinkers. However Gandhi stressed on morality, character and

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42. Edward A. Pires, 'Gandhi on Education', Gandhi As an Educationists, (Metropolitan, 1951, Delhi) pp.12, 64.
43. Childs, American Pragmatism and Education, op.cit. pp.107,108.

spiritual development as the chief function of education. Whereas the Deweyan Pragmatists based moral development on mere empiricistic facts and social or community living, Gandhi based his moral development on God and community living.

Morality is not only based on empirical facts according to Dewey, but also he based it on home and society as its training ground. He says that school is mainly a social institution and education being a social process, the school is that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race and to use his own powers for social ends. Simplifying the existing social life into familiar activities according to the standard of the child, the school life should grow gradually out of the home life which is a psychological necessity to secure continuity in the childs growth and therefore a social necessity for the child to be nurtured and to have his moral training.[44] Basic education satisfies all these ideas in having community life and training. It may be questioned by some that Basic education while asking the children to spin and earn to defray

44. Dewey, 'My Pedagogic Creed' Dewey On Education, Dworkin ed., (Teachers College, Columbia, 1959), p. 22

the cost of education, atleast the teachers salary, is going counter to the idea of Professor Dewey that education is a process of living and not a preparation for future living.[45] Much can be said on either side and of course we can see controversial debates on this issue even in the initial stage. But the controversies will be calmed down when we[46] see Dewey saying the 'last word' on it that it was his conviction that " education which does not occur through forms of life, or that are worth living for their own sake, is always a poor substitute for the genuine reality and tends to cramp and to deaden."[47] It is a matter of admiration that Gandhi struck at the idea which satisfies both the educational as well as social and national and international aspect of the issue. Whereas in America such a stress on the material cost of the produce of the pupils to defray the cost of education was not emphasised, in India, it was given more stress. That may be due to the enarmous material wealth of the former country and the extreme poverty of the later. In any case the activity and life centeredness of education is accepted by both the Deweyan and Gandhian education.

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45. Ibid. p.22
46. Harijan. 18. 9. 1937.
47. Dewey, My Pedagogic Creed, op.cit. p.22

It follows automatically that the time old barriers between theory and practice or vocationalism and liberal arts, manual labour and professional mentality were shattered. It was a harder stroke to the rigid castridden society in India. Further, Basic education added rapidity to the change of attitude regarding manual labour. Doing manual work and even one's own work was considered mean and the people who were doing such works were also looked down. Gandhi's Basic education cut at the root of this evil and enhanced the dignity of labour both inside the miniature school society and the society at large.

Introducing the concept of self-sufficiency in Basic education which is a novel factor than that of Dewey, Gandhi aimed at self sufficiency at every level and aspect such as individual and comunity levels. By this he not only wanted economical self-sufficiency, but also laid down that each student should live a life of self-sufficiency and do all his personal works by himself or atleast take part in doing such works. By this he improved the individual well being and the human relationship. By doing works like scavenging, washing, cooking, gardening, agriculture and other such manual labour in a family or community atmosphere, -

the students were expected to free themselves from the bias and clutches of the cruel influence of caste-ism. In giving training in self-scavenging and other self-help, Basic education attempted not only to inculcate a sense of personal and environmental cleanliness, the proper use of manure to the crops and other such things, but also a saner attitude between the members of the different castes and different families of various economic and cultural levels within the school premises. Thus Basic education aims to root out untouchablity inside the school society and establish equality and brotherhood among the students. It expects that this saner attitude of equality, brotherhood, co-operation and self-seliance should over flow from the school society and influence the society at large. These aspects were found necessary in India because of the existing condition in the country. In the American Pragmatic education these aspects viz. attainment of self-sufficiency, doing one's own work like scavenging, cooking and washing are absent not because the underlying principles are not there, but because as we have already seen, they are not found necessary due to the economic well being of the society. Yet,

we can see that some of these fundamental traits are found in Dewey's Laboratory School also.

By advocating activity centred education, Basic education tries to utilize the cunning of the hand to the full extent starting from digital acquity to the most modern technological skill which is again the achievement of hand besides educational values, economic wellbeing and individual and social integration. Man has built the multifarious modern civilisation through his hand and brain and hence for any effective knowledge, according to Basic education as well as Pragmatic education the experience of the hand must go before mind. Gandhi said, before a child is expected to write the letters, he must be taught to use his fingers skillfully.[48]

Such activity centred education in actual life situation becomes life centered education giving proper integration of personality and proper continuity of intellectual growth for the pupils. This aspect receives equal importance in both the pragmatic type of education in America and the Basic education in India.

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48. Gandhi, Basic Education, op.cit. p.12

The social view of education or the importance of society and its interaction with the educational gr growth receives greater importance from Dewey as against the former individualistic standpoint, which judges the education by the progress of the individual child, his normal physical development, his advance in ability in the three Rs and other subjects, manners, promptness, order and industry.[49] Dewey enlarged the heroizon or the range of outlook of education to the social view after enumerating the importance of society to an individual and said, " what the best and the wisest parents wants for his own child, that must the community want for all its children. Any other ideal for our schools is narrow and unlovely, acted upon, it destroys our democracy."[50]

When we compare this with Basic education we can see that Gandhi paid much attention to the development of society. However, the basis and the mode of reasoning to arrive at such a conclusion is different for Gandhi and Dewey. There is a misconception that Basic education is meant for only poor people of the society whereas those who preach and administer the Basic education and the rich are -

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49. Dworkin, Dewey on Education, op. cit. p.34.
50. Ibid.

sending their children to different other types of educational institutions. They are of the view that Basic education is creating a caste system in educational sphere also in catering one type of education to the very poor group while there are other types of education to the middle and aristocratic classes. Professor Dewey's saying that " what the best and wisest parents wants for his own child that must the community want for all of its children," seems to suggest a remedy and that there must be one pattern of such education in the whole of the country.

But, if we look into the circumstances at which Gandhi formulated and propounded Basic education, we can see no distinctive difference between the Pragmatic and Basic education. The Indian sub-continent in the thirties, was a land of many cultures with many geographical and political regions with varying standard of achievements and literacy. Poverty was rampant throughout the land of 700,000 villages with intermitant famines. Superstition, time long customs and conventions, insanitary conditions, rigidity of the caste system, foreign rule were a few of the other aspects. Gandhi as an humanitarian wanted to remedy each of the -

problems and felt that if the Indian country want freedom and prosperity, the majority of the people who are poor village folks must be educated to improve their own conditions and environment. And any education should begin from one's own standard. Considering these and many other things Gandhi propounded Basic education with its socio economic and educational and political ends. It was formulated for the villagers and their uplift and thereby the country in general. If we take into consideration of the various aspects of Basic education like activity and life centred education, education through a core craft, correlated teaching, community living, self-support, it seems that Basic education is the continuation of Dewey's education. It is expressed in the following words by G.Ramanathan.[51]
" Moreover, it was the compulsions of the Indian situation that drew out his ideas on education as we have seen. If we look at them from the historical perspective we can see that Gandhiji's takes on where Dewey leaves off."

Both have given supreme importance to society and taken school as the agency of society. All that society has accompolished for itself is put through

51. Ramanathan G., Education From Dewey To Gandhi, op.cit. p.20.

the agency of the school for the benefits of its future members to realize themselves and self-direction at the individual and social level. A nation's schools " are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future."[52] According to Dewey, the shift from the individual to the social standpoint and how larger changes in the society affects the school curricula and vice versa may be termed as the ' New Education' having its connection with the general march of events in the social evolution.[53] Gandhi termed it as 'Nai Talim' and 'New Education' to distinguish it from that of the older traditional methods of education and took the school as the main agency of social reform.

It would be worthwhile to consider here the social changes and their close relationship with education. And Basic education was criticized as a 'retreat from the civilization' or 'setting the clock back' because of its plea for simple core craft, economic self-sufficiency and other ideals. The century old industrial revolution together with its application of science

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52. Percy Nunn, Education: Its Data And First Principle, op.cit. p. 253

53. Dewey, School and Society, (Chicago, Uni. Pub. 1951) p. 32.

and inventions to social use affects the society in all its phases including moral and religious ideas and interests. According to Dewey this revolution should affect education, and through the educational agency the society.[54]

Gandhi's stress on Basic education through craft and co-related teaching and activities therefore suggest a retreat from civilization to many. Many uphold Gandhi's view on education as the remedy for the dangerous turn that the world has taken through the Atom and Hydrogen Bombs and other destructive weapons. But we may point out that Gandhi himself lived in an industrial era and that he was not against machine tools. Takli itself is a machine. Intellectual or any other growth is a continuation of the former growth and no development[55] can be achieved from an artificial point. Having this in his mind, Gandhi, while propounding Basic education for the uplift of the thousands of villages and villagers, started education from their own environmental and social culture through simple crafts. He never said that the pupils should stop with Basic education. What he expected was to have the primary education through a basic craft in actual life situation and

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54. Ibid. pp.35,36.
55. Ramanathan, Education From Dewey To Gandhi, op.cit.pp.274,275.

thereby build the fundamental saner attitudes like love, brotherhood, co-operation, self-support, non-violence and Truth that would be condusive to a better social order. He wanted the children to develope a scientific attitude while handling the tools and doing the activities purposefully. Basic education is not opposed to the use of tools and machines. As a matter of fact it can be said that it is opposed to the use of machine beyond an optimum point where it would be diffiealut and complicating and would not add to the digital aequity of the children. Dewey expresses the same idea in the following words. ". . . these occupations in the schools shall not be mere practical devices or modes of routine employment, the gaining of better scientific insight into natural matterials and process. . ." 56

No number of object lessons in the class rooms and verbal memory can afford a substitute for the acquaintance of knowledge in actual life situation. Dewey agrees to this view in the following words. " Verbal memory can be trained in committing tasks; a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics; but, after all, this is somewhat remote and shadowy compared with

56. Dworkin, ed., Dewey On Education, op.cit. p.62

the training of attention and judgement that is acquired in having to do things with a real motive behind and a real outcome ahead."[57]

Dewey traces before the industrial or Factory system the Household and Neibourhood system within three generation back from the present one, where the household was the centre of all occupations necessary for living from spinning, carding and plying of the loom onwards to lighting, supply of flaver, lumber, food materials, furniture, metal ware, nails, hinges and hammer etc. Such household system according to Dewey involves inherent discipline, responsiblity, character building factors, habits formation together with educational opportunities. In his own words, "Again, we cannot overlook the importance for educational purposes of the close and intimate acquintance got with nature at first hand, with real things and materials, with actual processes of their manipulation and the knowledge of their social necessities and uses. In all this there was continual training of observation, of ingenuity, constructive imaginations, of logical thought, and of the sense of reality acquired through first-hand contact with actualities. The educative forces of the domestic

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57. Dewey, School and Society, op. cit. p.37

spinning and weaving, of the saw mill, the grist-mill, the cooper shop and the blacksmith forge, were continuously operative."[58] Gandhi arrived at the same ideas by giving importance to the Household System to exploit the character building and educational possiblities in the initial stages of the children.

The discipline and responsiblity inherent in such activities of the children are stressed by both Gandhi and Dewey and they suggest it as the remedy for the present day student indiscipline which comes out of the disintegration of personality owing to the sift from the Household System to the Factory or Industrial system. Dewey says, "it is useless to bemoan the departure of the good old days of children's modesty, reverence, and implicit obedience, if we expect merely by bemoaning and by exhortations to bring them back. It must is radical conditions which have changed, and only an equally radical change in education suffices."[59] Such radical change comes when occupations are made the 'articulating' centres of the school life from that of the rigid, book-centred, traditional form of education. "It is a difference in motive, of spirit, and atmosphere. We can see a sure psychological change

58. Dworkin, ed., Dewey On Education, op. cit. p.37.
59. Ibid. p.38

from the passive and innert recipiency and restraint to a kind of buoyant outgoing energy, in the activity centred school where children themselves are cooking, cleaning, and doing other types of engagement with co-operation and free interchange of ideas."[60] Within this organization is found the principle of school discipline, devoted to secure spantaneous result and healthy habit formations, character building, social co-operation and other positive values.

These noval points between the two systems are enough to confirm the validity of the educational theory of any one of these systems by the strength of the other. Activity centred education in an actual social milieu with real outcome of social utility is stressed in both the Pragmatic type of education and Basic education. Both considered it a departure from the traditional type and called their respective type as 'New education' and 'Nai Talim' which demands a change in the attitude of the schools and its methods and curriculum. Such changes are found difficult to achieve in the present day because of the connection between the existing school methods with the medieval methods which are still controlling and influencing the present day

60. Ibid. pp. 39, 40.

education.

According to Dewey, development in the new light is taking place in various forms as evidences and signs of evolution. " The introduction of active occupations, of nature study, of elementary science, of art, of history, the relagation of the merely symbolic and formal to a secondary position; the change in the moral school atmosphere, in the relation of pupils and teachers - of discipline, the introductions of more active, expressive and self-directing factors - all these are not mere accidents, they are necessities of the larger social evolution."[61]

How far Gandhi would subscribe to this idea of evolution is really a controversial ontological and epistemological issue which is beyond the scope of this study. However, we may point out that Gandhi was classified along with the pragmatic thinkers because of his practical nature and the use of reason.[62] It is further expressed that " to say that he (Gandhi) was essentially a pragmatist may seems surprising in the face of his numerous references to God and to inner voice. His insistence on the value of faith may appear to militate against the supremacy of reason.

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61. Dewey, School and Society, op. cit. p.49
62. Ramanathan, Education From Dewey To Gandhi, op. cit. p.12

But such contradictions are only apparent; not real. . . The Pragmatism of Dewey, his experimentalism was shared by Gandhiji too; only Gandhiji's way of thinking could not be brought under any label whatsoever."[63]

The same author again says that "the recognition of digital acquity as a factor in learning is the greatest achievement of Basic education in the field of psychology. It has emerged out of a new concept of the evolutions of man."[64] This conception that Basic education has emerged out of the evolutionary theory is further established by the author by tracing the development of man and his Space era civilization from pithecanthropus erectus, the view that man belong to a seperate species of this name and Homo Sapiens.[65] But Gandhi's very life, its saintly nature, his faith in God, Karma, rebirth and his prayerful life indicate that he cannot be classified as a pragmatist in the strict sense of the term or an evolutionary thinker. He was fundamentally a man of God with supreme faith in him and therefore a dualist. His thoughts on education he arrived at because of his experiments ~~in~~ in education and intution. "He saw the solution as in a vision. Its logical basis had to be built up

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63. Ibid.
64. Ibid. p. 203
65. Ibid. p. 202

later. He was not worried if the logic did not fit into his scheme." But in opposition to this, Dewey,[66] as an educational thinker arrived at his ideas by a sheer logic, uninhibited by traditions and established prejudices."[67] It is observed by some that Dewey's pragmatic type of education with its experimental verification of truths by the rational process at the cost of God, faith and scriptures would be lifeless like a machine without fuel.[68]

Whatever might be the ontological standpoint of Gandhi, his scheme of education is in line with the progressive educational thoughts of the Pragmatist educational thinkers and " the logical fulfillment of the theory of life centred education and the consumation of past educational thought in the world."[69] Due to the difficulties of pioneering work and the absence of compulsion, Dewey could not carry on his educational experiments and reform in America. Gandhi continued that education in India under the compelling situation of the Country's socio-political conditions to its present form and therefore can be said as one who has marched one step forward than Dewey.

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66. Ibid. p.179.
67. Ibid.
68. Ibid. p. 246.
69. Ibid. p. 22.

Like Dewey, Gandhi wanted to remove the alienation of home and society by suggesting ways in education for greater integration of individual and social advancement. Gandhi never allowed his personal faith to influence his educational thought beyond a certain extent. By this we may say that Gandhi freed education from any dogmatic shackles and allowed it to have its own course in the light of further experiments. He was prepared to change his views if it is necessary on the strength of experience and reasoning. By doing so Gandhi shortened the pace between Pragmatic education and Basic education to a great extent and made them to look like, as if they are from a common basis in spite of their distinctive flavours.

In presenting a kind of educational pattern to suit the villagers and general mass of the teeming millions of India, Gandhi in a way, seems to recapture the 'anti intellectualistic' trend in the recent American life.[70] Basic education is the outcome of an evaluation of the Indian society, resenting and suspicious over the intellectual class and eggheads who were the products and followers of the traditional type of education.[71] They were so regarded in India as by the Americans

70. Hofstadter R., Anti Intellectualism in American Life, op cit. p.1
71. used to denote the traditional high brows and persons with spurious intellectual pretension in a disdainful way.

in their own land as "pretentious, conceited, effeminate and snobbish; and very likely immoral, dangerous, and subversive." And the plain sense of the common man was considered as an altogether adequate substitute for formal knowledge. The greater part of the Indian public was simply non-intellectuals[72] and village dwellers with so many adjectives. To improve them from their own standard gradually and collectively Gandhi considered it superior than to foster knowledge for its own sake through a handful of intellectual aristocracy.

It is further justifiable from the democratic point of view in the modern times. Democracy is considered as a superior form of political organisation by the modern welfare states. Democratic spirit is at the root of social evolution till its attainment of the present form as evident from the history of mankind so far. "The evolution of the social organization of mankind tends to be seeking its stable equilibrium in the democratic pattern," and competition or the theory of the survival[73] of the fittest either physically or mentally is incompatible with democracy. Gandhi's educational ideas and its organization confirm to the democratic pattern with activities and willing co-op

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72. Hofstadter R., Anti Intellectualism, op.cit. p.19.
73. Ramanathan G., Education From ~~Gandhi~~ Dewey to Gandhi, op.cit. p.83.

co-operation for the common progress on an egalitarian basis both inside the school society with intellectual potentialities and harmonious developments of the faculties of the pupils and outside the school society. Before Gandhi, it must be acknowledged here, that Dewey established these ideas in unmistakable certainity through his educational ideas as seen in his magnum opus Democracy and Education, How we Think, My Pedagogical Creed, School and Society and other such works.

In spite of the remarkable aspects of these two systems, both became unpopular and were not reduced to practice in their entirety except by a few adherents here and there. Dewey's educational ideas took fantastic forms in the hands of lesser disciples and fell into many trivialities in the name of 'Life Adjustment'. " Every activity of life was considered to have educational value and such things as deer-hunting and motor - driving were introduced into the curriculum as intellectual liberalizing disciplines. It is said that mock-marriages with pupils acting the roles of bride, bridegroom, parents, bestmen, priest, train carriers and so on were arranged and enacted in some schools as part of the curriculum in life-adjustment. It is said that some - schools introduced 'Beauty Queen' contests in the school-

activities on the ground that such contests had become part of adult life in the country. Subjects of study were replaced by activity programmes. Student's self-government with a proliferation of committees and conferences became the counter part of discipline. Intense physical commotion - playing games, moving about, doing things, attending committee meetings and so on - occupied the entire time of schooling and became a substitute for the earnestness and concentration required for the pursuit of intellectual studies."[74] The conditioning techniques were transformed as ends in themselves by the followers of Dewey and much resentment came from different sectors and popular magazines like <u>Life</u> and <u>Time</u>[75] together with the 'Council of Basic Education', accusing the Dewities as responsible for the abolition of intellectual content from the curriculum. Mr. Adlai Stevenson is reported to have passed the following angry remarks on the existing conditions of education. "If the nation wants Driver education and Bachelor Cooking instead of Latin and Mathematics, it will get it."[76] The 'Council of Basic Education', an organisation by its name in America, also tried to rectify the Deweyan academic disciplines to their old status in the curriculum. By Basic Education they meant a

74. Ramanathan, <u>Education From Dewey To Gandhi</u>, op.cit. p.68.
75. Time, <u>Pacific Edition</u>, 31. 3. 1958.
76. Ramanathan, <u>Education From Dewey To Gandhi</u>, op.cit. p.18.

minimal essential curriculum consisting of the subjects like languages, mathematics and etc.

In spite of these criticism against the education of Dewey, it had its roots in the democratic American society. But it was entirely shaken by the enarmous advance of soviet education and its launching of the sputnik in the space in the year 1957. And the American people blamed Dewey and his followers for[77] the lack of progress in the American education. At last, Dewey's educational theory, in the present day remains as a 'museum piece' like many other educational theories in the world.[78]

The condition of Basic education in India is also coming very near to the same state of Deweyan education in America. There are indications that history might repeat itself, the story of Dewey's educational ideas in America became also the story of Gandhi's educational ideas in India. Its failure is acknowledged by many educationists and political leaders. The Estimate Committee of the Kerala Legislature wanted that Basic education should be given up. Wherever Basic education has been implemented as part of the State -

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77. Hofstadter R., Anti Intellectualism, op.cit. p.4.
78. Ramanathan G., Education From Dewey To Gandhi, op.cit.p.18

State Educational System, it has failed. This was authenticated by an Assessment Committee apointed by the Government of India in the following words.

" Taking the whole picture, as we saw it, Basic education at the Basic schools level is not satisfactory." 79

It is not viewed by the public from a pure educational standpoint. Gandhi's prominent place in the Indian National Congress, and the Congress Government later on, made the public to interpret it in a political light. When the system was declared as a national policy in the primary level and thereby the administration of it was taken by the Government official of the educational department, it fell into much misuse and abuse due to various factors such as want of faith in the system both for the Basic education teachers and administrators as well as the public, want of Basic trained teachers with real spirit, artificial goals set by the departmental officials to show better reports and the artificial striving of the schools to satisfy the goals by hook or crook in competition with other Basic schools in the area to gain applause from the government authorities which resulted in base practices in the Basic schools quite in contrary with the aims

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79. Report of the Assessment Committee On Basic Education, Govt. Pub. Delhi, 1956.

and ideals of its propounder.

The world is swept by the wave of industrialization and no part of it is free from it. Any average man in any society would be happy to enjoy the modern scientific means in his life such as radio, television and cinema , modern means of communication, transport and building and textile industries. But the austre life demanded by Basic education made the adhearents and the public to think that it is " the very antithesis of industrialization which is the dominant feature in modern society." However, it must be acknowledged that it is one of the two views. The simple way of natural life with khadi dress and thatched huts, with silent prayers and scavenging works made many to think that its chief aim is going to be the rescue of the world from the materialism and industrialization. The other view is that Gandhi enunciated these methods of Basic education in the context of the condition of Indian villages but actually it is not opposed to industrialization.[80]

Again the charge that Basic education is against industrialization and modernity comes from the very notion that it is a solution for the unemployment problem -

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80.Ramanathan, Education From Dewey To Gandhi, op.cit. p.266.

demanding the simplicity of village life as against the pleasures of a city life. The coincidence that Gandhi suggested spinning and khadi wearing to the whole nation must be viewed as a separate issue. And both should not be mixed. The system was given at the same time to suit the majority of the poor villagers and their conditions. Therefore, according to some, that does not mean that Basic education is against industrialization and modernity. It was given first as a theory of education with rich educational significance. Only in considering Basic education in that direction, we can see the true assessment of it.

Conditions are changing fast in recent times and Basic education as 'Nityam Nia Talim' is expected to change according to the condition of the society. Rightly Gandhi stressed on scientific education through craft medium. Therefore, it can not be concluded that he is against the scientific and industrial education. What all he uttered about education were because of his real conviction on it in the actual socio-economic and political context of his society at a particular time in deep consideration of human miseries and problems. He was not against change and experiments.

Thus we can see that both Gandhi's and Dewey's educational systems were given to suit the respective country, and its people. In making life centred activities and correlated teaching the centre of educational system, it seems that both of them were applying the same fundamental principle to different people with different material and cultural level; Gandhi to the poverty sticken, 80 per cent illiterate, highly religious, class-ridden and foreign dominated people of India and Dewey to the highly industrialized, materially prospering, democratic and scientific biased American people.

But because of the same ground, we cannot put the two educational systems on equal basis. We can see a subtle difference in the philosophy of change maintained by the two systems or the two leaders of the systems. Gandhi wanted experimental scientific education and the development of the Indian mass or villagers. Thereby he wanted change and progress. But his idea of change is embeded on the past cultural heritage of the land, strongly anchored in the rocks of Truth, non-violence, Vedas, God and Reality. No amount of coercing reasoning would be enough to prove the contrary of it.

According to some, for Dewey, there are no fixed belief. The quest for certainity by the long train of ancient philosophers is dismissed by him as a 'compensatory perversion'. He believed that 'knowledge is always a means, never an end in itself,'[81] and hence instrumental, putting tools, instrumentalities or means on a level of equal value to the ends and consequences because without them consequences are merely accidental and unstable. But the process of science is a search for permanence, uniformity and simplicity of logical relation. Apart from recurrences, knowledge would be impossible,[83] for nothing could be refered to our past experience. Also apart from some regularity of recurrences, measurement would be impossible. Dewey subscribes[84] to this view also inspite of his philosophy of change. In his book How We Think, he refers to 'securely established facts and principles' and recognizes that if thinking is to be possible at all, 'the standard of reference must remain the same to be of any use.'[85] W. H. Kilpatrick also subscribes to this view in his book Education For A Changing Civilization.[86]

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81. Dewey, The Quest For Cetainity, (Balch & Co., Minton, 1929) p229.
82. Ibid. p. 295.
83. A. N. Whitehead, 'Aims of Education' Great Educators, Rusk R. R. ed., (Cambridge, 1926) p. 228
84. Ibid. p. 289.
85. Dewey, How We Think, (Heath & Co., London, 1909) pp. 95, 151.
86. Whitehead A. N., Education For A Changing Civilization, (Macmillan, 1957) pp. 286, 290.

On these grounds, there is a tendency in the idealistic group to brand Dewey as self-contradictory.[87] But from an impartial, synthetic point of view, it can be said as untenable. Dewey stressed on the philosophy of change and Instrumentalism and yet acknowledged that a complete dependence on change would render reference to the past useless and ela planning in future futile, as pointed out before. The spirit of change and the spirit of conservation are the two inherent principles that we can deduce from the above discussion[88] and the pragmatic group emphasised the principle of change at any 'present'. Even the theory of evolution, propounded by Charles Da Darwin, while emphasising on the principle of change in the process of evolution, observes a continuity from the very beginning in all the growths.

Thus in spite of similarities at many points, Basic education in India and the Pragmatism in education have a distinctive colour and flavour peculier to their respective country, people and historical consequences. Change is there at any time and at any country. The world has travelled far enough from both Dewey's and Gandhi's time. In accordence with the

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87. Robert R. Rusk, The Doctrines of The Great Educators, op.cit. pp. 286, 290.
88. Ibid.

view of both of them; both the systems are undergoing criticisms and changes in the ever anewing Present, and no one can say that the systems are there in the world as 'museum pieces'. As 'the salt of the earth' they are influencing their respective country for betterment and would be influencing in future also and not only in their own countries alone, but also in other countries of the world.

CHAPTER VII

APPLICATION OF PRAGMATISM TO BASIC EDUCATION .

On the basis of the discussion in the previous chapters, it is quite clear that the American theory of Pragmatism in education is naturalistic and non-dualistic in its approach as against the Indian Basic education which is dualistic and idealistic in its educational approach. Also it is clear that each system originated from different background with distinct flaveur. It appears that the application of Pragmatism to Basic education or the vice versa is not possible and that an attempt to do so indicates a lack of insight into the subject. But, in the real sense, it cannot be so if the Pragmatists are keeping an open universe with the 'lids off' and the Gandhian educationists are 'experimenting with truth'. In spite of their distinctive origin they have points of similarities and common problems with common psychological background. An application of the one to the other will certainly be beneficial and curtail the excessiveness of any of the crucial aspects of education. It should be further remembered that the fundamental difference of Pragmatism and Idealism lies only in the approaches and 'attitudes' and not in the total rejection of any one.[1] Though

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1. James W., 'The Dilemma in Philosophy' Pragmatism, op. cit. pp. 7-20

Though the two systems have not succeeded in their respective countries, we cannot say they have totally failed either. In more than one way they symbolise the peaks of educational thoughts in modern times.

The world is in the making with its every aspect. No idealogical group can remain secluded unaffected by the other groups. If then, we apply the Pragmatic philosophy of education to the Indian Basic education, we can see atonee that Basic education, in a way, is not devoid of the Pragmatic or Instrumentalistic trends inspite of its idealistic roots. The activity centred, problem solving, collective living in the actual life situation and other aspects of Basic education go parallel to the Pragmatic tenets and justify the scientific findings of Dewey in his Chicago Experimental School and his educational writings like How We Think,[2] and Democracy and Education.[3] Yet, the fundamental difference between these two systems can be traced to the stock of social ideas, customs, traditions and

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2. Refer back in the third chapter. For further details refer Cremin, Transformation of Schools, op.cit.pp.137 -142, and Dewey's The Child and The Curriculum, op.cit.pp.76-90.

3. Dewey, How We Think, op.cit.pp.43,151,154,140-143 and his Democracy and Education, op.cit.pp. 218,271,81-84,70,136,&289.

in one word 'social culture' which is rooted in the dualistic religious and mythical background. When we say that a child should be nurtured in his own social culture, which is one of the principles of modern education both Pragmatic and Gandhian, it is very clear that this social culture again forms the basis of the society's education and its consequential behavioural pattern in the actual day to day life.

What the Pragmatic education wants to be as social culture is entirely different from that of the idealistic Basic education. The Pragmatists wants to build up a stock of scientific ideas to be the common culture of the society on the basis of which and in such atmosphere the society must receive its education and behavioural pattern. Idealistic education or Basic education on the other hand, wants to preserve the past stock of religio-mythical and cultural ideas to be the common culture of the society in which the future society must be nurtured. This fundamental difference of attitude about the social culture affects the outlook and character of the individual in two different ways - Scientific and Non-Scientific. The Pragmatic outlook is scientific 'which links thoughts with actions, meanings with operations, theory with practice and which makes experienced consequences the

crucial tests of both truth and value' with its own scientific and moral implications.[4] The idealistic outlook, on the other hand, is non-scientific, or, to say it more correctly, meta-scientific "denying the power of common life to develop its own regulative methods and to furnish from within itself adequate goals, ideals and criteria' and 'claiming a private access to truth'.[5] There is every possiblity to say that Basic education is the continuation of Pragmatism and it allows scientific ideas to an extent.[6] To this Dewey answers conclusively that ''modern man cannot achieve unity in his intellectual and moral life so long as he remains half-empirical and half-authoritarian',[7] and favoured a reconstruction of ideas entirely on scientific basis to solve the problem of the historical cleavage. Basic education therefore cannot be half-empirical and half-idealistic. Hence its authenticity of belonging to the idealistic group cannot be questioned.

Unless a radical and scientific reconstruction is effected in and through the school agency in the social ideas and culture, the application of Pragmatic educational tenets to the idealistic school of thought

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4. Childs, Hohn Dewey And The World View, Lawson ed., op. cit. pp. 3, 4.
5. Dewey, Experience and Nature, (Open Court Pub. Chicago, '25) p. 38.
6. Ramanathan, Education From Dewey To Gandhi, op. cit. pp. 20, 22.
7. Childs, 'Civilizational Function..' John Dewey And The World View, Lawson and Lean ed., op. cit. p. 4

and method is impossible. In the American colonial days, their social ideas and educational methods were completely based on religion and theology. Pragmatic thinking and methods of education wanted to transplant it and in a way partly succeeded in their reconstructional work. Its unpopularity may be traced to the dualistic religious culture still extant in America.

Whether such a reconstruction is possible or desirable in India is a question of great practical and philosophical implication. The present dualistic social conditions and the evils there of in India with its belief in religion, rebirth, caste cycles and eternal truths and its aspiration for an egalitarian and scientific society at the same time sound antinomical. But in practice, the truth of the philosophy of change, as advocated and stressed by William James and Dewey is baffling not only the American and majority of world society but also in particular the Indian society with its rapid scientific and technological advancement. Indian society therefore stands at the cross roads at present. With the influence of science and technology not only among the 24 percent of the country's literates, but also from other quarters one can see a surging -

ferment towards a scientific, industrialized, egalitarian reforms and renaissance which challenges the old ways and even ready to fight with old religion. The best way to bring equality and liberalism is to combat religion, says one leading article in a popular magazine which in a way portrays clearly the psychological undercurrent of the present soceity in India. " It may be suggested that the best way to put an end to this war between liberal and fanatical Hinduism is to combat religion. That may indeed be so, but the process is tardy and where is the guarantee that the clever old rogue might not swallow up the anti-religious as one of its numerous sects? Furthermore, the fanatical elements in Hinduism may as well assume the anti religious garb. The time has come when the Hindu must bathe his mind and cleanse it off the dirt that centuries have accumulated. He must indeed establish an honest and fruitful relationship between the facts of life and his awareness of ultimate reality. Only on this base will he be able to crush for ever the fanatical elements in Hinduism in respect of caste, woman, property, tolerance which have so long vitiated his faith and distntegrated his country's history. In the days of retreat the fanatic

has often sneaked into the liberal in Hinduism. Let that not happen again. The issues are clear and sharply defined. Compromise will once again repeat the errors of the past. This hideous war must now be brought to close. A new endeavour of the Indian mind will then start which shall combine the rational with the emotive, which shall make of unity in diversity not an inert but a vital doctrine which shall accept the clean joy of the sensible world without losing insight into the oneness of all life and things."[8] The religious and idealistic group in the country are equally of the same ferment with their faith in God, Religion, Values based on them with larger followers in the country.

Basic education, therefore, if it is branded of purely idealistic pattern, cannot receive anything from the pragmatic educational theory. But this is not the end of it. Gandhi stood for scientific education as well, and pronounced that by God, he meant an all embracing principle and incomprehensible Truth and by spiritual training he meant the education of the heart.[9]

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8. Mankind, May,1969.(a monthly,Roma Mitra Ed.,Sakti Nagar,Delhi p.70.

9. Ramanathan, Education From Dewey To Gandhi, op.cit. pp.11,12. There are other references as well. A few is (are) given under. 'For Gandhi, God is an indefinable,mysterious power...Young India, Oct.11,1928.' 'To Gandhiji Truth is God who is the systematic ... whole...The eternal principle that is God'-My Experiments,p.6

It is possible therefore to trace shifts of convictions in Gandhi's life. Gandhi himself emphatically established in his article in the Harijan, september 30, 1939 this idea of his shift of convictions. He says in it, "My aim is not to be consistent with my previous statements . . . but to be consistent with truth as it may present itself to me at a given moment. The result has been that I have grown from truth to truth. . . " The depth and heroizem of his concepts might have been widened in spite of deep rooted sentimental and emotional aspects in his personality. He might have planned out the Basic educational scheme in consideration of the socio-economic and cultural conditions of the Indian people. By providing for the experimental and problem solving methods, Gandhi never closed the door of inquiry and allowed his educational method viz. the Basic education, to take its own course as 'Nityam Nai Talim'. Herein one can see how Gandhi opened the windows of all sides for the free flow of sustaining wind.

If we take up this point of view, then it is possible to trace some pliablity in Basic education for the application of Pragmatism in education. But, what specific aspects of Pragmatism can be applied to Basic

education? The major details of the American Pragmatism in education except the dualistic one are also seen in Basic education such as experiments, activities, problemsolving, correlation and crafts. It seems that Gandhi did justice both to the rationalistic and empiricistic temperament anticipating a better day in future. Whether such a day is nearer in a land like India, is uncertain. But Gandhi may say that such approach alone secured unity and perseverence in his life, taking the support of William James and his 'Will To Believe'[10] and so anticipated the same thing in the larger society also through the concept of Basic education. His attempt met with partial success due the to the influence of his personality and other circumstances which is similar to the fate of Pragmatism in America.[11]

The question before the student of education is therefore, to see what sort of social change or social order should be anticipated in India and mould the educational pattern accordingly. Prof. M. N. Srinivas mentions two kinds of orientations of change in modern India viz. Indian and Exogeneous or Western. The Indian orientations are towards the past traditional[12]

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10. William James in his Will To Believe(op.cit.) argues for the validity of Religion inspite of his pragmatic stand. Refer Kar B.C., Education:A Study of its Principles and Psychology, (Trio Store,Gauhati,Assam,1963) pp.35-38.
11. Ramanathan, Education From Dewey To Gandhi, op.cit. p.11
12. American Review,Oct.1967.p.125.Tagore Lectures,Chicago Uni.

Indian society and culture and the Western orientations are towards the contemporary and recent western society. Calling them 'Sanskritization' and 'Westerniztion' he says that what he means by sanskritization is the " process by which a low Hindu caste group changes its customs, ritual, ideology and way of life in the directions of a high and frequently twice-born caste."[13] And by Westernization he means that which characterises " the change brought about in Indian society and culture as a result of over 150 years of British rule with other changes in different levels of society such as technology, institutions, ideology and values."[14] Having analysed thus, he points out that " Sanskritization and Westernization do not move on parallel roads. At every point they cut each other and the resultant pattern may be neither one nor the other."[15] He stands for a reinterpreted Hinduism in which Sanskrit elements are predominent and which is influenced by the western humanitarianism which subsumes other values such as equalitarianism and secularism. Such a reinterpreted Hinduism received the influence and value of western humanitarianism in all aspects such as ' legal, political, educational and other institutions' and greatly supported

13. Ibid. p.126.
14. Ibid.
15. Ibid.

by the Indian elite. It focusses the attention on the stratificatory systems in the society and ascribes the social rigidity to the economical and educational backwardness rather than caste.[16]

We may say that the social order anticipated by Gandhi was the same as the 're-interpreted Hinduism' which is not western though influenced by the whole forces of western civilization and westernization and though he made Basic education secular, he wanted religious education 'the affair of parents at home.' He made such a reinterpreted Hinduism which is the ideal social order, the goal of Basic education and not a society which is counter to God, morality, and values. For this he provided in the educational theory the more progressive or pragmatic methodology such as activity and life centred, core-crafted and correlated. This again goes to prove that Basic education was conceived originally so as to suit the culture of the Indian people by Gandhi. Though it may have the influences of every sort, it is not overflown by any of them having its roots in deeper ideological and philosophical concepts peculiar to India. It may see and smile, wink and nod at the pragmatic educational

16. Ibid.

methods but will not take in and assimilate any of the parallel methods as they are in the Pragmatic mould because it is having in it similar parallels.

These parallel methods cannot be said as borrowed from the American Pragmatic theory or any other European influences. They are already there in the line of Indian education from time immemorial and therefore in Basic education also. We can see in a way almost all the traits of progressive education in the ancient educational traditions of India. They have become in recent days more pronounced, influenced by scientific advancement and the resultant socio-political, ethical, and economical influences and behavioural pattern. If this view point is an acceptable one, then, the application of Pragmatic educational concepts to Basic education again seems improper.

Dewey's 'Civilizational Function' of philosophy reflects that changes is a pervasive aspect of existence. It gives way to his functional theory of mind that reflective thought originates in problamatic situations which have their intellectual and moral aspects caused and evaluated by actual empirical consequences in life situations. It further extols the democratic

type of society and demands supreme loyalty to it by discovery and reconstructions of existing ideas through the agency of education. Education according to Dewey, is an outstanding human institution indispensable to[17] the preservation of the common culture which is universal, scientific and empirical without any allegiance to external non-empirical factors. He connects the subject matter and methods of education to the growth of democracy, sciences and evolutionary ideas in biological concepts and the resultant industrial reorganization in the society.

But Basic education, though accepts to a certain extent these civilizational functions of philosophy for the purpose of education such as the concepts of change, reflective thought and problems, empirical moral values, Democratic society and reconstruction of ideas, it believes in God and Teleology and non-empirical moral values and the resultant behavioural pattern in actual life which again point out the non-applicablity of Pragmatic thought into Basic education. The two systems are like the witch's mirror which shows either her own face beautiful or the devil.

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17. Lawson and Lean, editors, John Dewey and The World View, op.cit.pp.6,7.

By the side of Basic education, Pragmatism in education in the Deweyan sense, will become more pragmatic though with parallel aspects and by the side of Pragmatic education the idealistic Basic education will become more idealistic. It is questionable therefore to accept the view that ' the Indian Basic education is the logical fulfillment of Pragmatism' [18] and 'Gandhi takes off where Dewey left.' [19] Such a view will sustain itself if Basic education is devoid of its idealistic nature. It is in its vein from the ancient past, from the Ashram and Gurukul days where creative activities in actual life-situations form the centre of educational process. Nor it can be said as the 'continuation' of Dewey's Pragmatic educational concept and a later outcome than Pragmatism. Though the concept of Indian Basic education is a later development when compared to the American Pragmatic educational theory in the modern period, it has its origin in and connections with the ancient past. It can be described as the logical development of the long cultural past and educational ideas of India. Hence we cannot say that it is a later development. Just as the Pragmatic educational theory is the natural outcome of the European culture and civilization, Basic education can

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18. Ramanathan G., Education From Dewey To Gandhi, op. cit. p. 2[illegible]
19. Ibid. p. 20.

be said as the natural development of the traditional Indian culture from the long past. The two systems are the two peaks of the two cultures which are counter to each other.

One may pointout to the William James' 'Will to Believe' and his justification for a religion based on expediency. But neither Peirce nor Dewey accepted the view[20] and emphatically denied such validity. Hence we cannot say that the American pragmatic educational theories are of the same natal or pattern of the Indian Basic education. It may be argued that Basic education is secular and hence similar to Pragmatic education. But such a view is not tenable for the reason that though Basic education is made secular in the school practices for practical reasons, it is deeply rooted in the idealistic and spiritualistic culture as explained in the previous chapters.

The considerations of social pattern towards which India should move, leaves us in a precarious cross-roads. How far the people of India, in the anti-intellectualistic sense, would be prepared to accept the purely scientific based pragmatic theory of education which had been subjected to vehement criticism from

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20. William James, Will To Believe' Pragmatism, op.cit. p.24.

the idealistic point of view, and how far they would accept a purely idealistic and dualistic stand are questions which would ever remain with question marks reflecting the existentialistic outlook.

In such a situation, Gandhi's approach sounds more pragmatic to the Indian people satisfying atonce both the contrasting trends viz. the purely empirical, naturalistic pragmatism in educational theories and the purely spiritualistic, cultural based dualistic and idealistic Basic educational theories together with a vast humanitarian and egalitarian outlook in the sense of the American anti-intellectualistic movement in the mid-twentieth century. One can say that it is more pragmatic to the Indians than the ideals of the American Pragmatists with all their subtlelities. To the Indian people at present, in their socioeconomic and cultural situations, there cannot be a more pragmatic way of education than the Basic education which would suit their nature, means and temperament without losing touch with the contrasting dualistic and non-dualistic trends. The validity of Basic education therefore, in the reasoned opinions of the Indian educators stands supreme.

But why then the failure of Basic education? As we have already seen in the chapter on Basic education, besides other reasons, it was not given a whole hearted trial in the country with full confidence both by the teachers and the taught. Instead of rousing spontaneous interest and enthusiasm among the public which was already struggling with poverty seeking a way out of it, it was enforced upon them by the government. Allowing the government to interfere in the matter of Basic education, Gandhi said, is the death of it.[21] And by the side of other patterns of education, the products of Basic education could not pull their weight.

There is a mistaken opinion on the part of the public that Basic education was against the march of time and scientific technology. Gandhi was not against them, but against the backwardness of the 700,000[22] villages. By prescribing Basic edúcation he tried to do the necessary first aid and with the progress of the whole population of the country, it is doubtful to believe that Gandhi would have been against the use of machine tools and scientific technology. Hence, it is wrong to fix a boundary line

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21. Gandhi, Basic Education, op.cit.p.73.
22. Ramanathan, Education From Dewey To Gandhi, op.cit. p.273.

for Basic education, but it must be allowed to grow as 'Nityam Nai Talim' or 'New Education' along with the march of time. Failure to march with the time affected Basic education already and if it is to survive the test of time, it must be prepared to march with it without losing its basic ideals.

We cannot say that we should apply the aspects of the American Pragmatism to the Indian Basic education. Except the fundamental difference namely the dualistic or non-dualistic stand, Basic education possesses all the best traits of the American Pragmatic education such as correlations and core craft, productive labour and activity centred education etc., prescribed to the poor economic and present social conditions of the country.

When industrialization and scientific technology increases in the society, the school idea also will change along with it. Already there are signs in the present day Basic education campaign that small industries or cottage industries also should be introduced into the Basic education programme according to the locality and people and trained personnals. It is an open fact that the world's civilization in this space - era is marching towards objectionable limits and

catastrophy. The Gandhian Basic education which is at the same time true to the idealistic trend as well as Pragmatic trend can be said as the balanced one not only to India but also to the world at large. Not only Gandhi, but a long line of thinkers from various fields subscribe to the idea like Ruskin, the author of 'Unto This Last', Thomas akempis, the author of 'Imitation of Christ' and the Russian Tolstoy. And in a way William James from the Pragmatic campaign, who justified religious 'expediency'.

Thus it is evident that Basic education has the potentiality to contribute to the welfare of humanity in general. Besides other causes, the lack of conviction on the principles of Basic education in India can be attributed to the backwardness and poverty of the people on the one hand and the socio-economic stature of the teaching community on the other hand. The sense of duty, discipline, punctuality, equality and other traits of personality and social efficiency will grow only along with the general culture and percentage of literacy level and economic and political welfare of a country. We, the Indians with 24 per cent * of literacy must accept our limitations inspite of our long cultural past and take up the spirit of Emerson

* The literacy level in our country at the present moment has gone up higher than this figure. However, this is the recorded figure (op.cit.) to make authentic mention of it.

who wrote, "let us honestly state the facts. Our America has a bad name for superficialness. Great men, great nations, have not been boasters and bufoons but perceivers of the terror of life, have manned themselves to face it."[23]

Our striving towards social efficiency and other personality traits through the media of Basic education will greatly enhance its merits in the days to come in the world arena. Student unrest and indiscipline are experienced in our country and in many parts of the world. Basic education with its roots on the traditional Indian culture and the goal on a new social order based on re-interpreted Hinduism or 'sanskritization', can serve as an effective remedy to it. Though the concept of Basic education can be extended to the whole span of life, it is generally accepted as a National Policy only upto the primary level. In the best part of their formative and impressive years, the students would be active, producing, disciplined by the real life situation and amassing a wealth of correlated, real and useful knowledge pulling their own weight in the society.

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23. Holfstadter Richard, Anti-Intellectualism, op.cit., p.viii.

Gandhi never wanted to stop education with the Basic educational level, that is primary level. He wanted that all who can afford, to study further; and all who cannot afford, to study atleast unto primary level. With the foundational traits moulded by the Basic educational system, the outgoing students will become more and more useful citizens and students in the society and school respectively with original thinking capacity, curiosity and social efficiency.

It focusses then spontaneously to the state of Basic education now in the country and demands a favourable atmosphere for the nurture of it. Such an atmosphere will be there only if there is no other educational pattern in the primary level which is accepted by Dewey also and if it includes in its programme the demands of the society according to its development and requisities of time such as the introduction of a new suitable industrial orientation together with a common world and national media. The application of Basic education and the attitude inculcated by it as a way of life go a long way to check the negetive traints in the world's rapid civilization. Such a day may be nearer or far away. But

But if every citizen of India or atleast the intellectual elite of the country realises the fact of it, Basic education might be said on its way well nigh to the goal which is at the same time humanitarian and pragmatic, empiricistic and rationalistic without losing touch with either ends.

CHAPTER VIII

GENERALIZATIONS .

Modern education, both in America and India is the heritage of European Civilization starting from Greece. It was first Religious centred and then Knowledge centred. The Rousseau-Pestolozzians made it child centred which the Pragmatic educational thinkers made Activity centred.

Both the American Pragmatic education and the Indian Basic education were started as revolt against the traditional methods in their respective countries.

Pragmatism in education, as a specific movement was originated by Charles Peirce and his associates as the members of the Metaphysical Club who tried to apply the theory of evolution expounded by Charles Darwin, to each of their own field of specialized knowledge. John Dewey, influenced by William James built an educational philosophy on those lines which influenced America to a great extent together with some of the other countries.

Basic education was schemed out for India by Gandhi when the country was under the spell of

poverty and foreign rules with other diplorable conditions in the society.

Pragmatism was born on American soil and presents consequences as a test and responsiblity of the life of reason. Historically, the fact expresses a testimony of the 'Anglo saxon Kinship' and the spiritual relationship with Bacon's conception that " truth and utility are the very same thing and worth themselves are of greater value as pledges of Truths than as contributing to the comforts of life." [1] It is also a testimony that the tradition of Bacon carried on in divers ways by Hobbs, Locke and Hume has taken root in America.

The conviction that consequences in human welfare are a test of the worth of beliefs and thoughts expressess the two aspects of Love and Truth and Love of Neighbour against dogmatism, intolerence, easy generalisation and compelling attention to details and particulars. This safeguards one from seclusion and foster an experimental spirit and a sense of the worth of communication of what is known. This has immense educational importance.

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1. Gail Kennedy, Pragmatism and American Culture, op.cit. p.58.

Pragmatism is therefore an attitude and a faith and not a demonstration. Theories are instruments and not answers to enigmas in which we can rest as ' a new means of salvation '.

True education which is an all round development is best obtained through action. If thinking develops in man only as an end to action as evolutionary psychologists tell us, then Gandhiji's scheme of education bases itself on the sound and undisputed fact that knowledge and understanding develop in relation to problems set by action. Information thrust on the mind apart from action is most often only a burden on the memory and causes intellectual indigestion if nature does not come to the rescue and cast out such bearing into oblivion.

According to Basic education, if it is to draw out the latent capacities of the child to the maximum level, has to be through a craft medium.

The progress of a country is intimately related to the type of education prevalent in it. The individual as a member of a community belongs to the nation and his development rests upon its culture.

The individual through such education based on a nation's culture becomes adaptable or adjustable to the nation's social and cultural environment. Hence the function of education is to shape the pupil belonging to a given nation and a social environment, in a given historical age. [1]

In the United States, education met with enormous changes and made possible a widespread recommitment to the original premise of the new land. By the mid-nineteen forties, Pragmatic thought touched the lives of American people with hopes of greater freedom and 'in less than fifty years, Pragmatism had transformed the American School.'[2]

Respect for the dignity of each individual and a sense of shared responsiblity for the common good are re-affirmed by education with the objectives of education such as full development of natural aptitudes, critical thinking, command of common knowledge and social relationship with a healthy body and a healthy mind.

Pragmatism in education was both praised for its merits like experimental and scientific nature of -

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2. Ibid.

activity centred education and condemned as 'perverted education of American Youths to day' for its 'demoralising effect', and 'exclusive trust in science.'

Pragmatism in education is closely related to Democracy as a faith with scientific method and experimental intelligence, the advancement of which would secure greater discipline, order,organisation and freedom. The social evolution is going on from a hierarchical to an equalitarian society and the Pragmatic experience in education raised hopes for such egalitarian society through democratical process.

Pragmatism in education, according to Dewey stands for a common faith which is not confined to any limitation such as race, class or sects and which will emancipate the true religious quality from the heritage of the historical supernaturalistic dogmatism. Such faith would be dynamic, verified, positive, practical and evolve with the progress of society in its social and scientific knowledge.

According to Pragmatic educational thinkers, the educational process with its organically related psychological and socialogical sides proceeds gradually by the participation of the individual in the social consciousness of the race, in accordance to the

demands of the social situation and culture. Pragmatism in education as expounded by Dewey, is naturalistic in its spirit and scientific in its method with its social and democratic aims and therefore the full development of individual with its educational significance.

Education therefore is a social process, both in social and individual level and school is a social institution representing the 'present' life of the society and individual in all their forms of life which are worth living for their own sake in simplified activities of existing social life starting gradually from the home life.

Hence, according to them, the school must be in the centre of community life and thereby it must be activity centred and life centred.

Moral training and discipline should be the outcome of such community life in proper relations with fellow beings.

As the activity centred community life gives a synthetic basis for all the pupil's activities and

growth, physical and intellectual, the various intellectual subjects should be correlated and integrated on the same basis according to the maturity of the pupils and the circumstances while performing the various fundamental activities. Thus the child will grow and develope harmoniously without any alienation to his environment at any level or injury to his personality.

Pragmatism in education further stresses the point that the active side precedes passive side and ideas result from action and hence education should proceed from activities and any other method such as attempting to develope the reasoning powers without reference to action would be fallacious and waste of time. And mere verbal knowledge is of no use.

Pragmatism in education further believes in giving sensory and imaginary training in actual life situation through directed observation, taking into consideration the psychological factors of the child like interest, instinct and emotion.

In the conception of Deweities, the school is an embryonic ideal society with the various forms of -

fundamental activities which would be renewing the spirit of the school at every time and give direction to the future evolvement of the society on the basis of its preservation of the past culture. Hence, in an ideal school, various forms of activities and fundamental occupations should be introduced which would give direct experience to the pupils.

Such progressive ideas as expressed by the pragmatic thinkers may contribute greatly to the science of education or a systematic body of verified facts and principles for the guidance of educational purpose, which will determine objectives and subject matter of various studeies and activities according to the need of the individual and society.

Pragmatist believed in the scientific study of human behaviour and development because of its claims that there are resources in the interests and activities of the children for the utilisation of schools in their attempt to initiate the pupils to their social heritage and to make them competent citizens of their respective society.

A close relationship between democracy as the way of life and form of government and education is

emphasised in the Pragmatic theory of education. Democracy denotes a society whose sole aim is the good of the individuals in the society and the worth and dignity of the individual. It further demands co-operative activities and endeavour.

The Pragmatists pose an evolutionary view of behavior as a process of gradual and never-ending adjustment in their environment, physical, psychological, social and otherwise. And through these adjustmental behaviour, habits and attitudes are formed and therefore adequate chances must be there for the pupils to acquire experience and develope adjustmental behavior in actual life situations.

Intellectual growth is one of the aims of School. Hence, it should be particular to bring about actual reconstruction in experiences in the formative years through the program of education and an apt curriculum which give opportunity for various actions and interactions in the physical and social environment in and through planned, purposive, constructive and co-operative activities.

Reconstructive experience is stressed by the Pragmatists for another reason viz. that learnings are

not solitary occurances and meanings, habits, attitudes together with intellectual and emotional dispositions are acquired in one and the same process of experience.

Dewey's utopianism is not a finished structure and it is an open universe and can be called a method along with the educational concepts which he calls 'continuous reconstruction of experience'. According to him, the old polarities and dualisms were miscalculations which can be rectified from a higher synthesis.

Dewey makes his theory of education and the development of intelligence consistent with the Darwinistic theory of Evolution. Hence, he makes the individual intelligence as the instrument to solve the various problems of the environment and the educational system must be devoid of any pre-democratic class based factors with the dualistic conception of knowledge and action. According to him, action is not against and inferior to knowledge but involved in it as in one and the same thing. Here, Dewey breaks down the antogonism and rivalry between the two factors which was there(action and knowledge) from time immemorial

and the social rivalry and consequences which came as a result of it.

Not only mere intellectual construct, but also the focus of a group of deep emotional commitments and demands which would aim at the avoidance of the flows in the existing society in favour of a better one is at the core of Dewey's education which he regarded as the chief force in social reconstruction. If society is to be re-made, it should be through the regenerative contribution of the child to the society. This can be done only if the child is placed at the centre of the School against the rigid authority of the teacher and the traditional weight of the curriculum.

The 'new education' of Dewey stands for the elaboration of certain tested progressive principles, based on experiments and science into a common creed, universal in its nature for the betterment of all.

A teacher's role in Pragmatic education is important and full of responsiblity as the directing partakers in the co-operative activities of the pupils. They are not considered omnipotent in the

class room but they are expected to be resourceful and intelligent to make use of the circumstances to impart co-related teaching and effect harmonious development in various aspects of human personality and intellectual, moral, emotional and social disposition as 'the prophet of the true God and usherer in of the true kingdom of God', realising the dignity of their mission and responsiblity for the formation of proper social life apart from the training of the present generation.

Because of the aposteriori and empericistic nature of moral values and integrated personality in a directed social milieu, the school as an agency of the society should provide enough scope for freedom and initiation, nemesis and mistakes in an actual experience and activity centered environment.

Basic education as one of the constructive program of Gandhi for the country's manifold evils aims at imparting free and compulsory education for seven years on a nationwide scale through the medium of mother tongue upto the matriculation standard minus English and plus a core craft centering round some form of manual and productive work.

Gandhi laid down that the Nai Talim is education through a productive craft activity with rich educational possiblities. Such productive craft activity would be producing saleable material as a test of the validity of the craft activity and at the same time as a solution to meet out the educational expenditure of the country at least to defray the salaries of the teachers.

In doing so Basic education stresses activity and experience in actual life situation recognising the fact that the active side preceeds passive sides and actual thinking results out of action.

It recognises the importance of community living as the true training ground of positive social, intellectual and emotional dispositions and attitudes.

Basic education, 'co-extensive with life itself' includes the education of everybody at every stage of life. Thus the major percentage of the country's illiterate village dwellers lives were taken care of by Basic education.

It aims at a new social order, free from the evils and exploitation of the present generation not

only for the Indian community but also for the world from a higher world-view.

Basic education shifted the book centred education to child and activity centered education with a view to attain utmost self-realization in a social milieu.

It emphasised self-support in the school premises to inculcate the idea of self-sufficiency in the pupils' disposition which is the solution for all the evils of the society -social, economic, moral, national and international level.

Gandhi's philosophy of education or the philosophy of Basic education is idealistic in its stand and the 'training of the spirit', and 'building of character' which would 'enable one to work towards a knowledge of God and self-realization.'[3]

Both the systems, when compared to the traditional system of education exhibit a common stress upon respect for individuality, dignity of labour and increased freedom in education through actual experience and productive activities in an atmosphere of 'informality' as against rigid formality which is hostile to

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3. Gandhi, <u>Autobiography</u> (Navajeevan, 1937) p.413.

genuine mental activity and emotional expression.

Basic education emphasises integrated and correlated teaching as against water-tight compartmentalism in curriculum.

Both Basic education and Pragmatic education are not against academic studies or intellectual excellence but they are for ensuring them on saner grounds towards more and more growth according to the progress and trend of the world society.

While Basic education pleads its cause from the idealistic standpoint, Pragmatic educational philosophy stands from the naturalistic and evolutionary basis questioning the 'universals, traditions, authority, faith and dogmatism and stressing the practicals, fragments, novelties, experiences and the present'. With all the similarities of these systems, they stand separate on this issue.

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